A

CALL

TO THE

Unconverted

TO

Turn and *Live*,

AND

Accept of Mercy while Mercy may be had, as ever they would find Mercy in the day of their extremity:

From the Living God.

By his unworthy Servant

RICHARD BAXTER.

To be Read in Families where any are Unconverted.

The fifth Edition.

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The Reaſon of this Work.

IN that ſhort Acquaintance I had with that Reverend, Learned ſervant of Chriſt, Biſhop *Uſher*, he was oft from firſt to laſt importuning me to write a *Directory* for the ſeveral ranks of profeſſed Chriſtians, which might diſtinctly give each one their portion; beginning with the Unconverted, and then proceeding to the babes in Chriſt,

and then to the ſtrong; and mixing ſome ſpecial helps againſt the ſeveral ſins that they are addicted to. By the ſuddenneſs of his motion at our firſt congreſs, I perceived it was in his mind before: And I told him, both that it is abundantly done by many already; and that his unacquaintedneſſe with my weakneſs, might make him think me fitter for it then I was. But this did not ſatisfie him, but ſtill he made it his requeſt. I confeſs I was not moved by his Reaſons, nor did I apprehend any great need of doing more then is done in that way: nor that I was likely to do more; And therefore I parted from him without the leaſt purpoſe to anſwer his deſire. But ſince his death, his words oft came into my mind: and the great Reverence I bore to him, did the more inſline me to think with ſome com-

complacency of his motion. And having of late intended to write a Family Directory, I began to apprehend how congruously the forementioned work ſhould lead the way; and the ſeveral conditions of mens ſouls be ſpoken of, before we come to the ſeveral Relations. Hereupon I reſolved by Gods aſſiſtance to proceed in the order following. Firſt, to ſpeak to the impenitent Unconverted ſinners, who are not yet ſo much as purpoſing to Turn, or at leaſt are not ſetting about the work. And with theſe I thought a wakening Perſwaſive was a more neceſſary means then meer Directions. For Directions ſuppoſe men willing to obey them: but the perſons that we have firſt to deal with, are wilfull and aſleep in ſin, and as men that are paſt feeling, having given themſelves over to ſin

with greedineſs, *Epheſ.* 4. 19. My next work muſt be for thoſe that have ſome purpoſes to Turn, and are about the Work, to direct them for a through and true Converſion, that they miſcarry not in the birth. The third part muſt be Directions for the younger and weaker ſort of Chriſtians, that they may be eſtabliſhed, built up, and perſevere. The fourth part, Directions for lapſed, and back-ſliding Chriſtians, for their ſafe Recovery. Beſides theſe there is intended ſome ſhort Perſwaſives and Directions againſt ſome ſpecial Errors of the times, and againſt ſome common killing ſins. As for Directions to Doubting troubled Conſciences, that is done already, And the ſtrong I ſhall not write Directions for, becauſe they are ſo much taught of God already. And then the laſt part is intended more

more ſpecially for Families, as ſuch, directing the ſeverall Relations in their Duties. Some of theſe are already written, whether I ſhall have life and leiſure for the reſt, God only knoweth. And therefore I ſhall publiſh the ſeveral parts by themſelves, as I write them; and the rather becauſe they are intended for men of different ſtates, and becauſe I would not deter them by the bulk or price, from reading what is written for their benefit. The Uſe that this part is publiſhed for, is, 1. For Maſters and Parents to read often in their Familes, if they have ſervants or Children that are yet unconverted. 2. For all ſuch Unconverted perſons to read and conſider of themſelves. 3. For the richer ſort that have any pitty on ſuch miſerable ſouls, to give to the unſanctified that need them: (if they have not

ſitter at hand to uſe and give) The Lord awake us to work while it is day for the ſaving of our own and others ſouls, in ſubſerviency to the bleſſed God, the Maker, the Redeemer, and the Sanctifier of ſouls.

Decemb. 10.
1657.

Rich. Baxter.

To

To all unsanctified persons that shall read this Book; Especially of my Hearers in the Burrough and Parish of *Kederminster*.

Men and Brethren,

THE *Eternal God that made you for a life Everlasting, and hath Redeemed you by his only Son, when you had lost it and your selves, being mindfull of you in your sin and misery, hath indited the Gospel, and sealed it by his Spirit, and commanded his Ministers to preach it to the world, that*

pardon being freely offered you, and Heaven being ſet before you, he might call you off from your fleſhly pleaſures, and from following after this deceitful world, and acquaint you with the life, that you were Created and Redeemed for, before you are dead, and paſt remedy. He ſendeth not you Prophets or Apoſtles, that receive their meſſage by immediate Revelation; but yet he calleth you by his ordinary Miniſters, who are Commiſſioned by him to preach the ſame Goſpel which Chriſt and his Apoſtles firſt delivered. The Lord ſtandeth over you, and ſeeth how you forget him and your latter end, and how light you make of Everlaſting things, as men that underſtand not what they have to do or ſuffer: He ſeeth how bold you are in ſin, and how fearleſs of his threatnings, and how careleſſe of your ſouls, and how the works of Infidels are in your lives, while the belief

belief of Chriſtians is in your mouths. He ſeeth the dreadful day at hand, when your ſorrows will begin, and you muſt lament all this with fruitleſs cries, in torment and deſperation, and when the remembrance of your folly will tear your hearts, if true Converſion now prevent it not. In Compaſſion of your ſinful miſerable ſoules, the Lord that better knows your caſe then you can know it, hath made it our duty to ſpeak to you in his name, (2 Corinth. 5. 19.) *and to tell you plainly of your ſin and miſery, and what will be your end, and how ſad a change you'l ſhortly ſee, if yet you go on a little longer. Having bought you at ſo deare a rate as the blood of his ſon Jeſus Chriſt, and made you ſo free and general a promiſe of pardon, and grace, and everlaſting glory, he commandeth us to tender all this to you, as the gift of God, and to entreat you to conſider*

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of the neceſſity and worth of what he offereth. He ſeeth and pitieth you, while you are drowned in worldly cares and pleaſures, and eagerly following childiſh toyes, and waſting that ſhort and precious time, for a thing of nought, in which you ſhould make ready for an everlaſting life: and therefore he hath commanded us to call after you, and tell you, how you loſe your labour, and are about to loſe your ſouls, and to tell you what greater and better things you might certainly have, if you would hearken to his Call, (Iſaiah 55. 1, 2, 3.) *We believe and obey the voice of God; and come to you dayly on his meſſage, who hath charged us to preach, and be inſtant with you, in ſeaſon, and out of ſeaſon, and to lift up our voice like a Trumpet, and ſhew you your Tranſgreſſions and your ſins,* Iſa. 58. 1. 2 Tim. 4. 1, 2. *But, wo and alas! to the griefe of our*

our ſouls, and your own undoing, you ſtop your eares, you ſtiffen your necks, you harden your hearts, and break our hearts, and ſend us back to God with groanes, to tell him that we have done his meſſage, but can do no good on you, nor ſcarcely get a ſober hearing. O that our eyes were as a Fountain of teares, that we might lament our ignorant careleſs people, that have Chriſt before them, and pardon, and life, and heaven before them, and have not hearts to know and value them! that might have Chriſt, and grace, and glory, as well as others, if it were not for their wilful negligence and contempt! O that the Lord would fill our hearts with more compaſſion to theſe miſerable ſouls, that we might caſt our ſelves even at their feet, and follow them to their houſes, and ſpeak to them with our bitter tears: *for long have we preached to many of them, as in vain; we ſtudy*

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plainneſs *to make them* underſtand *and many of them* will not underſtand *us. We ſtudy ſerious piercing words, to make them* feel, *but they* will not feel. *If the* Greateſt *matter would work with them, we ſhould* awake *them: If the* ſweeteſt *things would work, we ſhould* entice *them, and win their hearts: if the moſt* dreadfull *things would work, we ſhould, at leſt,* affright *them from their wickedneſſe: If* Truth *and* Certainty *would take with them, we ſhould ſoon* convince *them: if the God that made them and the Chriſt that bought them might be heard, the caſe would ſoon be altered with them: if* Scripture *might be heard, we ſhould ſoon prevail: if* Reaſon, *even the beſt and ſtrongeſt Reaſon might be heard, we ſhould not doubt but we ſhould ſpeedily convince them: if* Experience *might be heard, even their* own *experience, and the experience*

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of all the world, the matter would be amended. Yea if the Conſcience within them might be heard, the caſe would be better with them then it is. But if nothing can be heard, what then ſhall we do for them? If the dreadfull God of Heaven be ſlighted, who then ſhall be regarded? If the ineſtimable Love and blood of a Redeemer be made light of, what then ſhall be valued? If Heaven have no deſirable Glory with them, and everlaſting Joyes be nothing worth; if they can jeſt at Hell, and dance about the bottomleſs pit, and play with the conſuming fire, and that when God and man do warn them of it: what ſhall we do for ſuch ſouls as theſe?

Once more in the name of the God of Heaven, I ſhall do the Meſſage to you which he hath commanded us, and leave it in theſe ſtanding lines to convert you, or condemn you; to change you, or to riſe up in Judge-

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ment against you, and to be a witneſs to your faces, that once you had a ſerious Call to Turn. *Hear, all you that are the drudges of the world, and the ſervants of the fleſh and Satan! that ſpend your dayes in looking after proſperity, wealth, and drown your conſcience in drinking, and gluttony, and idleneſs, and fooliſh ſports; and know you ſin, and yet will ſin, as if you ſet God at defiance, and bid him do his worſt and ſpare not! Hearken all you that mind not God, and have no heart to holy things, and feel no ſavour in the Word or Worſhip of the Lord, or in the thoughts or mention of eternal life! that are careleſs of your immortal ſouls, and never beſtowed one hour in enquiring what caſe they are in, whether ſanctified or unſanctified, and whether you are ready to appear before the Lord! Hearken all you that by ſinning in the light, have ſinned your ſelves*

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into Atheiſm and Infidelity, and do not believe the word of God. He that hath an ear to hear, let him hear the Gracious and yet dreadful Call of God! his eye is all this while upon you. Your ſins are regiſtred, and you ſhall ſurely hear of them all again: God keepeth the Book now; and he will write it all out upon your Conſciences with his terrors: and then you alſo ſhall keep it your ſelves. O ſinners, that you knew but what you are doing! and who you are all this while offending! The Sun it ſelf is darkneſs before the glory of that Majeſty which you dayly abuſe and careleſly provoke. The ſinning Angels were not able to ſtand before him, but were caſt down to be tormented with Devils. And dare ſuch ſilly worms as you, ſo fearleſly offend, and ſet your ſelves againſt your Maker. O that you did but a little know, what a caſe that wretched ſoul is in,

in that hath engaged the Living God againſt him! The word of his mouth that made thee, can unmake thee: the frown of his face will cut thee off; and caſt thee out into utter darkneſs. How eager are the Devils to be doing with thee that have tempted thee, and do but wait for the word from God, to take and uſe thee as their own? and then in a moment thou wilt be in Hell. If God be againſt thee, all things are againſt thee: this world is but thy priſon, for all that thou ſo loveſt it: thou art but reſerved in it to the day of wrath (Job 21. 30.) Thy Judge is coming, thy ſoul is even going. Yet a little while, and thy Friends ſhall ſay of thee, He is dead! *and thou ſhalt ſee the things that thou now doſt deſpiſe, and feel that which now thou wilt not believe. Death will bring ſuch an Argument as thou canſt not anſwer: An Argument that ſhall effectual-*

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ly confute thy Cavils againſt the Word and Wayes of God, and all thy ſelf-conceited dotages. And then how ſoon will thy mind be changed? Then be an unbeliever if thou canſt; ſtand then to all thy former words which thou waſt wont to utter againſt the Scriptures, or againſt a holy and a heavenly life. Make good that cauſe then before the Lord, which thou waſt wont to plead againſt thy Teachers, and againſt the people that feared God. Then ſtand to thy old opinions, and contemptuous thoughts of the diligence of the Saints: Make ready, now, thy ſtrongeſt Reaſons, and ſtand up then before the Judge, and plead like a man for thy fleſhly, thy worldly, and ungodly life. But know that thou muſt have one to plead with, that will not be out-faced by thee, nor ſo eaſily put off, as we thy fellow Creatures. O poor deceived wretched ſoul! there is nothing but a ſlen-

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der vail of fleſh betwixt thee and that amazing ſight, which will quickly ſilence thee, and turn thy tune, and make thee of another mind! As ſoon as Death hath drawn this curtain, thou ſhalt ſee that which will quickly leave thee ſpeechleſs. And how quickly will that day and hour come? When thou haſt had but a few more merry hours, and but a few more pleaſant draughts and morſels, and a little more of the honours or riches of the world, thy portion will be ſpent, and thy pleaſures ended, and all is then gone that thou ſetteſt thy heart upon; of all that thou ſoldſt thy Saviour and Salvation for, ther's nothing left but the heavy reckoning. As a thief that ſits merryly drinking the money in an Ale-houſe which he hath ſtoln, when men are riding in poſt haſte to apprehend him; ſo is it with you. While you are drowned in cares or fleſhly pleaſures, and making

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merry with your own ſhame, death is coming in poſt haſte to ſeize upon you, and carry your ſoules to ſuch a place and ſtate, as now you little know or think of. Suppoſe when you are bold and buſie in your ſin, that a meſſenger were but coming poſt from London to apprehend you, and take away your lives: though you ſaw him not, yet if you knew that he was coming, it would marr your mirth, and you would be thinking of the haſte he makes, and harkning when he knocked at your door: O that you could but ſee what haſte death makes, though yet it have not overtaken you! No poſt ſo ſwift, No meſſenger more ſure! As ſure as the Sun will be with you in the morning, though it hath many thouſands, and hundred thouſand miles to go in the night; ſo ſure will death be quickly with you, and then where is your ſport and pleaſure! then will you jeſt and brave it out!

Then

Then *will you jear at them that warned you?* Then *is it better to be a Believing Saint, or a Senſuall Worlding?* And then whoſe ſhall all thoſe things be *that you have gathered?* (Luk. 12.19, 20, 21.) *Do you not obſerve that dayes and weeks are quickly gone, and nights and mornings come apace, and ſpeedily ſucceed each other?* You *ſleep, but your* Damnation ſlumbereth not; You *linger,* but your Iudgement this long time lingreth not: (2 Pet. 2, 3, 4, 5.) *to which* you are reſerved for puniſhment (2 Pet. 2 8, 9.) O that you were wiſe to underſtand this, and that you did conſider your latter end! *Deut.* 32.29. He that hath an ear to hear, let him hear the *Call of God in this day of his ſalvation.*

O careleſs ſinners, that you did but know the Love that you unthankfully neglect, and the preciouſneſſe of the blood of Chriſt which

you

you deſpiſe ! O that you did but know the riches of the Goſpel ! Oh that you did but know, a little *know, the Certainty, and the Glory, and bleſſedneſs of that everlaſting Life, which now you will not ſet your hearts upon, nor be perſwaded firſt and diligently to ſeek ! (Heb. 11 6. & 12. 28. Mat. 6. 33.) Did you but know the endleſs Life with God which you now neglect, how quickly would you caſt away your ſin ! how quickly would you change your mind and life, your courſe and company, and turn the ſtream of your affections, and lay out your care another way ? How reſolutely would you ſcorn to yield to ſuch temptations as now deceive you, and carry you away ? How zealouſly would you beſtir your ſelves for that moſt bleſſed life ? How earneſt would you be with God in Prayer ? How diligent in hearing, and learning, and enquiring ? how ſerious in meditating on*

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the Laws of God? (Psal. 1. 2.) How fearful of sinning in thought, word, or deed? and how carefull to please God, and grow in Holiness? O what a changed people you would be! And why should not the certain Word of God be believed by you, and prevail with you, which openeth to you these glorious and eternall things?

Yea, let me tell you, that even here on earth, you little know the difference between the life which you refuse, and the Life which you chose? The Sanctified are conversing with God, when you dare scarce think of him, and when you are conversing but with earth and flesh, Their Conversation is in Heaven, when you are utter strangers to it, and your belly is your God, and you are minding earthly things, Phil. 3. 18, 19, 20. *They are seeking after the face of God, when you seek for nothing higher then this world. They*

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are buſily laying out for an endleſs life, where they ſhall be equal with the Angels, (Luke 20. 36.) *when you make up with a ſhadow, and a tranſitory thing of nought. How low and baſe is your earthly, fleſhly, ſinful life, in compariſon of the noble ſpiritual life of true Believers? Many a time have I looked on ſuch men with grief and pitty, to ſee them trudge about the world and ſpend their lives, and care and labour, for nothing but a little food and rayment, or a little fading pelf, or fleſhly pleaſure, or aiery honours, as if they had no higher things to mind. What difference is there between the lives of theſe men, and of the beaſts that periſh, that ſpend their time in working, and eating, and living but that they may live? You taſte not of the inward heavenly pleaſures which Believers taſte and live upon. I had rather have a little of their*

comforts, which the fore-thoughts of their Heavenly inheritance doth afford them, though I had all their Scorns and Sufferings with it, then to have all your pleaſures and treacherous Proſperity: I would not have one of your ſecret gripes and pangs of conſcience, and dark and dreadfull thoughts of death, and the Life to come, for all that ever the world hath done for you, or all that you can reaſonably hope that it ſhould do. If I were in your Unconverted Carnal ſtate, and knew but what I know, and believed but what I now believe, methinks my life would be a foretaſte of Hell: How oft ſhould I be thinking of the Terrours of the Lord, and of the diſmal day that's haſting on! ſure Death and Hell would be ſtill before me: I ſhould think of them by day, and dream of them by night; I ſhould lie down in fear, and riſe in fear, and live in fear,

fear, leſt death ſhould come before I were Converted. I ſhould have ſmall felicity in any thing that I poſſeſſed; and little pleaſure in any company, and a little joy in any thing in the world; as long as I knew my ſelfe to be under the Curſe and wrath of God. I ſhould be ſtill afraid of hearing that voice, Luke 12. 20. [Thou fool, this night ſhal thy ſoul be required of thee.] *And that fearful ſentence would be written upon my conſcienee,* Iſa. 48. 22. *and* 57. 21. [There is no Peace ſaith my God, to the wicked.] *O poor ſinners! it is a joyfuller life then this that you might live, if you were but willing, but* truly willing *to hearken to Chriſt and come home to God. You might then draw near to God with boldneſs, and call him your* Father, *and comfortably truſt him with your ſoules and bodies. If you look upon* Promiſes, *you may ſay,* they are all

mine. *If upon the curſe, you may ſay,* [From this I am delivered!] *When you read the Law, you may ſee what you are ſaved from: when you read the Goſpel, you may ſee him that Redeemed you, and ſee the courſe of his Love, and holy Life, and ſufferings, and trace him in his temptations, tears and blood, in the work of your ſalvation: You may ſee death conquered, and Heaven opened, and your Reſurrection and Glorification provided for in the Reſurrection and Glorification of your Lord. If you look on the Saints, you may ſay,* [They are my Brethren and Companions.] *If on the unſanctified, you may rejoyce to think that you are ſaved from that ſtate. If you look upon the heavens, the Sun, and Moon, and Stars innumerable, you may think and ſay,* [My Fathers face is infinitely more glorious: Its higher matters that he hath prepared for his

his Saints: Yonder is but the outward Court of Heaven. The bleſſedneſs that he hath promiſed me is ſo much higher, that fleſh and blood cannot behold it.] *If you think of the grave, you may remember that the* Glorified Spirit, a Living Head, *and a* Loving Father, *have all ſo near* Relation *to your duſt, that it cannot be forgotten or neglected, but will more certainly revive, then the plants and flowers in the ſpring; becauſe that the ſoul is ſtill alive that is the* Root *of the* Body, *and* Chriſt *is alive that is the* Root *of both. Even death, which is the King of fears, may be remembred and entertained with joy; as being the day of your deliverance from the remnants of ſin and ſorrow, and the day which you beleeved, and hoped, and waited for, when you ſhall ſee the bleſſed things which you had heard of, and ſhall find by preſent joyful*

experience, what it was to choose the better part, and to be a sincere believing Saint. What say you sirs, is not this a more delightfull life to be assured of Salvation, and ready to die, then to live as the ungodly that have their hearts overcharged with surfeiting and drunkenness, and the cares of this life, and so that day comes upon them unawares? *Luke* 21. 34, 36. *Might you not live a comfortable life, if once you were made the Heires of Heaven, and sure to be saved when you leave the world? O look about you then, and think what you do, and cast not away such hopes as these for very nothing. The flesh and world can give you no such Hopes or Comforts.*

And besides all the misery that you bring upon your selves, you are the troublers of others, as long as you are unconverted. You trouble Magistrates to rule you by their Lawes.

Lawes. You trouble Miniſters by reſiſting the light and guidance which they offer you: Your ſin and miſery is the greateſt griefe and trouble to them in the world. You trouble the Common-wealth, and draw the Judgements of God upon us: Its you that moſt diſturb the holy peace and order of the Churches, and hinder our Union and Reformation, and are the ſhame and trouble of the Churches where you intrude, and of the places where you are. Ah Lord! How heavy and ſad a caſe is this, that even in England *where the Goſpell doth abound, above any other Nation in the world; where Teaching is ſo plaine and common, and all the helps we can deſire are at hand; when the ſword hath been hewing us, and Judgement hath run as a fire through the Land; when deliverances have relieved us, and ſo many admirable mercies have engaged us*

to God and to the Gospel, and an holy life, that yet after all this, our Cities, and Towns, and Countries should abound with multitudes of unsanctified men, and swarm with so much sensuality as every where to our grief we see. One would have thought that after all this Light, and all this experience, and all these Judgements and Mercies of God, the people of this Nation should have joyned together as one man to Turn to the Lord; and should have come to their godly Teachers, and lamented all their former sin, and desired him to joyn with them in publike Humiliation, to confess them openly, and beg pardon of them from the Lord; and should have craved his Instruction for the time to come, and be glad to be Ruled by the Spirit within, and the Ministers of Christ without, according to the Word of God. One would think that after such Reason and Scripture

ture evidence as they hear, and after all these means and mercies, there should not be an ungodly person left among us, nor a worldling, or a drunkard, or a hater of Reformation, or an enemy to holiness be found in all our Towns or Countries. If we be not all agreed about some Ceremonies or Forms of Government, one would think that before this, we should have been all agreed to live a holy and heavenly life, in obedience to God, his word and Ministers, and in Love and Peace with one another. But alas, how far are our people from this course! most of them in most places do set their hearts on earthly things, and seek not first the Kingdom of God, and the righteousness thereof; *but look at holiness as a needless thing: Their Families are prayerless, or else a few heartless lifeless words must serve instead of hearty fervent dai-*

ly prayers: their children are not taught the knowledge of Christ, and the Covenant of Grace, nor brought up in the nurture of the Lord, though they falsly promised all this in their Baptisme. They instruct not their servants in the matters of salvation, but so their work be done they care not. There are more oaths and curses and ribbald or railing speeches in their Families, then gracious words that tend to edification. How few are the Families that fear the Lord, and enquire at his Word and Ministers, how they should live, and what they should doe, and are willing to be taught and ruled, and that heartily look after everlasting Life? And th se few that God had made so happy, are commonly the by-word of their neighbours; when we see some live in drunkennes, and some in pride and worldines, and most of them have little care of their salvation; though the

the cauſe be groſs, and paſt all controverſie, yet will they hardly be convinced of their miſery, and more hardly recovered and reformed: But when we have done all that we are able to ſave them from their ſins, we leave the moſt of them as we find them. And if according to the Law of God, we caſt them out of the Communion of the Church, when they have obſtinately rejected all our admonitions, they rage at us as if we were their enemies, and their hearts are filled with malice againſt us; and they will ſooner ſet themſelves againſt the Lord, and his Lawes and Church, and Miniſters, then againſt their deadly ſins. This is the dolefull caſe of England. *We have Magiſtrates that countenance the ways of Godlineſs; and a happy opportunity for Unity and Reformation is before us, and faithfull Miniſters long to ſee the right ordering of the Church, and of the*

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Ordinances of God; but the power of sin in our people doth frustrate almost all. No where almost can a faithfull Minister set up the unquestionable Discipline of Christ, or put back the most scandalous impenitent sinners from the Communion of the Church, and participation of the Sacraments, but the most of the people rail at them, and revile them; as if these ignorant careless souls were wiser then their teachers, or then God himself; and fitter to rule the Church then they And thus in the day of our visitation, when God calls upon us to Reform his Church, though Magistrates seem willing, and faithful Ministers are willing, yet are the multitude of the people still unwilling; and sin hath so blinded them and hardned their hearts, that even in these daies of Light and Grace, they are the obstinate enemies of Light and Grace, and will not be brought by the Calls

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of God, to ſee their folly, and know what is for their good. O that the people of England knew at leaſt, in this their day, the things that belong unto their peace, *before they are* hid from their eyes! *Luke* 19.42.

O fooliſh miſerable ſouls! Gal. 3. 1.) who hath bewitched *your minds into ſuch madneſs, and your hearts into ſuch a deadneſs, that you ſhould be ſuch mortall enemies to your ſelves, and go on ſo obſtinately towards damnation, that neither the word of God, nor the perſwaſions of men can change your minds, or hold your hands, or ſtop you till you are paſt remedy! Well, ſinners! this life will not laſt alwayes; this patience will not wait upon you ſtill. Do not think that you ſhall abuſe your Maker and Redeemer, and ſerve his enemies: and debaſe your ſouls, and trouble the world, and wrong the Church, and reproach the*

godly,

godly, and grieve your Teachers, and hinder reformation, and all this upon free coſt. You know not yet what this muſt coſt you; but you muſt ſhortly know, when the righteous God ſhall take you in hand, who will handle you in another manner then the ſharpeſt Magiſtrates, or the plaineſt dealing Paſtors did, unleſſe you prevent the everlaſting torments by a ſound converſion, and a ſpeedy obeying of the Call of God. He that hath an ear to hear, let him hear, *while mercy hath a voyce to Call!*

One deſperate Objection (which I have after touched, but with too much brevity) I find ſticks cloſe to the hearts of many ungodly men. They think that God doth not ſo much care what men think or ſay, or do, as we perſwade them, and therefore they care ſo little themſelves. *For the convincing of ſuch Atheiſtical men as theſe, I ſhall propound*

pound theſe following Queſtions.

1. *Doſt thou think God* careth whether thou be a man or not? *If not, who made thee, and preſerveth thee? If he do, then ſure he careth whether thou* behave thy ſelf as a man. *No man is ſo fooliſh as to make any inſtrument, or build an houſe, or a ſhip, and not to care when he hath done, whether it be good for the uſe he made it for. Do not for ſhame then impute ſuch folly to the God of Wiſdom, as if he made ſo noble a creature as man, and endowed him with ſuch noble faculties, and all for nothing; and careth not what becometh of him when he hath done. Why ſhould God give thee a mind that can know him; and a heart that can love him, if he cared not whether thou know him, and love him or not? Do you not ſee that in the courſe of nature every thing is fitted to its uſe? The* beaſts *know not God, nor*

are

are capable of loving him, because they were made for no such use; but thy capacity *shews that thou wast made for God, and for a life to come.*

2. *Dost thou think that God is* every where present, and infinite and All-sufficient? *If not, thou dost not believe that he is God; And it is unreasonable to imagine that God hath made a world that is greater and more extensive or comprehensive then himself: for none can communicate more then he hath. But if thou art forced to confess that God is every where, and as sufficient for every single man as if he had never another creature to regard, you must needs confess then, that he is not careless of the hearts and wayes of the Sons of men: For they are things that are still before his eyes. It is base and blasphemous thoughts of God, as if he were limitted, absent or insufficient, that*

makes

makes men think him ſo regardleſs of their hearts and waies.

3. *Doſt thou think that God* careth what becomes of thy body? *Whether thou be ſick or well? whether thou live or die? If not, then how comeſt thou by thy life, and health, and mercies? If they come from any other fountain, tell us from whence. Is it not to God that thou prayeſt for life and health? Dareſt thou ſay to him,* I will not depend upon thee? I will not be beholden to thee for the life and mercies of another day? *If ſo, then thou art a blinded Atheiſt. But if thou think God cares for thy body, canſt thou think he cares not more for thy ſoul? If he muſt regard to furniſh thee with mercies, he will ſure have a regard whether thou Love and Live to him that gave them.*

4. *Doſt thou believe that* God is the Governour of the world, or not?

not? *If not, then there can be* no rightfull Government. *For as no Justice of Peace can have Power but from the Soveraign, so no Soveraign can have power but from God, nor be a lawfull Governour but under him. And then all the world would be turned into confusion. But if thou must needs confess that God is the Governour of the world, what an unwise, unrighteous Governour wouldst thou make him, if thou think that he regardeth not the hearts and waies of those whom he doth govern? This still is but to deny him to be God.*

5. *If God do not care so much what is in our hearts, or what we do,* Why then would he make a law for our hearts, and words, and waies? *Would he* command *us that which he doth not care for? would he so strictly* forbid *us sin, if he were indifferent, whether we sin or no? Would he* promise *eternal life to the holy*

holy and obedient, if he care not whether we be holy and obedient or no? would he threaten *Hell to all that are ungodly, if he care not whether we were godly or not? Dareſt thou ſay that the Almighty Holy God is fain to rule the world by a Lye, and to deceive men into obedience? Yea the very Law of nature it ſelf doth contain not only* precepts *of our duty, but the hopes and fears of a Life to come, without which the world could not be governed! And certainly they are no deceits, by which an infinite Wiſdom, and Power, and Goodneſs doth govern the world.*

6. *If God did not much regard our hearts and lives, why doth* he make all the world to be our Servants? *Doth he give us Sun, and Moon, and Stars, the earth and all the creatures to attend us, and ſerve us with their lives and virtues, and yet doth he not care for*

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our hearts or ſervice? This is as fooliſh as to ſay, that he hath made all the world in vain, and careth not for it, now he hath made it.

7. *If he cared not for the frame of our hearts and lives, he would not have* ſent his Son to Redeem us, *and to cleanſe us from all iniquity, and ſanctifie us a peculiar people to himſelf.* Tit. 2. 14. *Surely the price that was paid for ſinners, and the wonderful deſign of God in our Redemption doth ſhew that he makes not light of ſin, and that he is wonderfully in love with holineſs.*

8. *If God did not regard our hearts and lives, he would not have made it the* office of his Miniſters, to call us daily to Repentance and an holy life: *Nor commanded them to make ſuch a ſtir with ſinners to win them unto God; He would not have appointed all his Ordinances, publick and private alſo to this end. Doth God command all this*

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ado: for a thing that he regards not?

9. *Nor would he* puniſh *the world with* Hell hereafter, *or ſo many* dreadful judgements here, *as thouſands feel, if he cared not what they think or do? Methinks men that are ſo often groaning under his rod, ſhould feel that he looks after their hearts and wayes.*

10. *And how can the* Holy Ghoſt be our Sanctifier, *if God be ſo indifferent whether we be clean or unclean? Dare you think that the Holy Ghoſt doth take upon him a needleſſ work?*

11, *Methinks you might perceive even in* the malice of the Tempter, *that God is holy, and hateth iniquity. and his Word is true that telleth us of the eternall puniſhment of ſin. This Scripture tells us of the Angels fall, and that many of them are become Devils by their ſin, and are malicious*

enemies

enemies of mans ſalvation. And do you not eaſily perceive it to be true? How come they elſe to be ſuch importunate Tempters of men: which we feel, alas, by too much experience? Or if this evidence be not palpable enough to convince the Infidel, How come they to make ſo many bargains with Coujurers and Witches, to draw them from God and Salvation, as they have done? How come they to appear in terrible ſhapes to ſo many as they have done, and ſtill upon deſigns that declare their own dejected baſe Condition, and their enmity to God and man, and their eager deſire to engage men in a way of ſin? If any Infidel will not beliive that really there have been Witches and Apparitions, *and conſequently that there are Devils who are miſerable and malicious ſpirits, who by ſin are caſt out of the favour of God, and would draw men into their miſerable*

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caſe, let them come and reaſon the caſe with me, and I ſhall quickly tell them of ſo many, ſure undeny-able inſtances, and give them ſo much proof of the truth of it, as ſhall leave them nothing to ſay a-gainſt it, unleſſe they will ſtill ſay, [We will not believe.] *Yea, ſo much, as that I will not be beholden to the vileſt Atheiſt or Infidel to be-lieve it, if he will not quite renounce his reaſon, but give it leave to ſee the Light.*

12. *Laſtly, if yet you think that God (the Soveraign Ruler of the world, that is every where preſent, and preſerveth all) doth care ſo little what men are, or what they do, whether they are holy, or unholy, obedient or diſobedient to his Laws, then methinks that you your ſelves, and all the reſt of your fellow-crea-tures ſhould little care. Two Que-ſtions therefore I muſt here propound to you* 1. *Do not you care what*

men

men ſay of you, or do to you? Are you contented that men ſlander you and abaſe you, or ſet your Houſes or Towns on fire, or deſtroy your cattle, or wives and children, and impriſon, wound, or kill your ſelves? If you will make a great matter, of what men ſay or do againſt you, can you be ſo mad (for it is no better) as to think that the Omnipotent, Holy God ſhould little regard what's ſaid or done againſt himſelf, and againſt his ſervants, and that by ſuch ſilly worms, as men, that are, his workmanſhip? Did not ſelfiſhneſſe make you blind and partial, you would know, that one ſin againſt God, deſerves more puniſhment, then ten thouſand thouſand times as much, againſt ſuch ſilly things as you. Do you make no matter of difference between a bad ſervant and a good? an obedient, and a diſobedient child? a Son that would lay down his life for you, and a Son that

that longs for your death that he may have your Lands? between a faithful friend and a deadly enemy? If you do not, *you are not men, but something else in humane shape. If you* do, *then you are somewhat worse then men, if yet you would have the Blessed God to make no great difference between those that love him above all the world, and those that regard him not; between the Holy and unholy soul.*

And 2. *I would ask you, Whether you would have the Rulers of the world to take no care what men say or do, or would you not? If not, then you would have all the world turned loose, and you would have every man that is poorer then you, have leave to rob you: and every man that hateth you, have leave to beat you or kill you: and every man that liketh your house, or lands, or goods, or cattels; to have leave to take them from you; and every man to defile your*

wives or daughters that hath a mind to it? And so we should see whither it is that Infidelity leads men. But if you like not this, then you are most unreasonable, if you would have Magistrates to be regardful of mens actions, and not God. If Magistrates must hang men for wronging you, and the Eternal Majesty must not punish them for wronging him, and breaking his Laws, which is infinitely a greater matter. As if you would have a Constable punish men, and the King or Judge to have no regard of it. For Kings are under God, as Constables are under Kings; and a thousand fold lower.

The truth is, wicked men are fallen so far from God to themselves, that they are as gods to themselves, in their own esteem, and besides themselves they know no God: and therefore any wrong that is done against them, or any good that is done

done for them, *they would have regarded; but the wrong and disobedience that is against* God, *they would have nothing made of. And they have such narrow blasphemous thoughts of God, as if he were a finite creature like themselves, that can be but in one place at once; that makes them so blaspheme his Providence, and think he minds not Good or Evil, and will not reward the godly or punish the ungodly; but were like the Idols of the Heathen, that have eyes and see not, ears and hear not, and hands without an executive power. But when the Memorial Book of God is opened, which is written for them that fear the Lord, and think upon his name, and when the Lord shall say of them,* These are mine, *as he is making up his jewels and spareth them as a man spareth his Son that serveth him, then shall (those Infidels) return (to their wits) and the*

righteous ſhall return from their fears and ſufferings, and ſhall diſcern between the Righteous and the Wicked, between thoſe that ſerved God, and thoſe that ſerved him not, Mal. 3. 16. 17, 18.

Another Objection I find moſt common in the mouthes of the ungodly, eſpecially of late years. They ſay [We can do nothing without God; We cannot have grace if God will not give it us: and if he will, we ſhall quickly Turn: If he have not predeſtinated us, and will not Turn us, how can we Turn our ſelves or be ſaved? It is not in him that wills, nor in him that runs;] *And thus they think they are excuſed.*

I have anſwered this formerly, and in this book; but let me now ſay this much. 1. *Though you cannot* cure *your ſelves, you can hurt and poiſon your ſelves. It's God that muſt* ſanctifie *your hearts; but who* corrupted

rupted *them? Will you wilfully take poiſon becauſe you cannot cure yourſelves? Me think you ſhould the more forbear it. You ſhould the more take heed of ſinning, if you cannot mend what ſin doth marre.* 2. *Though you cannot be converted without the ſpecial Grace of God, yet you muſt know that God giveth this Grace in the uſe of his holy means which he hath appointed to that end; and common grace may enable you to forbear your groſſe ſinning (as to the outward act) and to uſe thoſe means. Can you truly ſay that you do as much as you are able to do? Are you not able to go by an Ale-houſe door, or to ſhut your mouth, and keep out the drink; or to forbear the company that hardneth you in ſin? Are you not able to go to hear the word, & think of what you heard when you come home, and to conſider with your ſelves of your own condition, and of everlaſting*

things? Are you not able to read good Books from day to day, at leaſt on the Lords day, and to converſe with thoſe that fear the Lord? You cannot ſay that you have done what you were able. 3. *And therefore you muſt know that you* can forfeit *the Grace and help of God by your wilful ſinning or negligence, though you cannot without Grace turn to God. If you will not do what you can, it is juſt with God to deny you that grace by which you might do more.* 4. *And for Gods Decrees you muſt know that they ſeparate not the end and means, but tie them together. God never decreed to ſave any but the ſanctified, nor to damn any but the unſanctified, God doth as truly Decree from everlaſting whether your Land this year ſhall be barren or fruitful, and juſt how long you ſhall live in the world, as he hath Decreed whether you ſhall be ſaved or not. And yet you would*

think

think that man but a fool that would forbear plowing and sowing, and say, If God have decreed that my ground shall bear corn, it will bear it, whether I plow and sow or not. If God have decreed that I shall live, I shall live, whether I eat or not; but if he have not, it is not eating that will keep me alive. *Do you know how to answer such a man, or do you not? If you* do, *then you know how to answer your selves; for the case is alike: Gods Decree is as peremptorie about your bodies, as your soules. If you* do not, *then try first these conclusions upon your bodies, before you venture to try them on your soules: See first whether God will keep you alive without food or raiment, and whether he will give you corn without tillage and labour, and whether he will bring you to your journies end without your travel or carriage: and if you speed well in this, then*

try whether he will bring you to heaven without your diligent use of means, and sit down and say, we cannot sanctifie our selves.

And for the point of Free-will *which you harp so long upon, Divines are not so much disagreed about it, as you imagine.* Auguſtine *as well as* Pelagius, Calvin, *as well as* Arminius, *the Dominicans, as well as the Jeſuits, all do generally maintain, that man hath Free-will, but the Orthodox ſay, that Free-will is corrupted and diſpoſed to evil.* Epiphanius *condemned* Origen *for ſaying that a man had the image of God, and makes it a point of Hereſie. And yet one may truly ſay,* that man hath loſt Gods image, *and* another *may truly ſay that* he hath not loſt it. *For there is a two-fold image of God on man; the one is* Natural, *and that is,* Only Reaſon *and* Free-will, *and this is not loſt. The other is* Qua

litative

litative *and* Ethical, *and this is our* Holineſſe, *and this is loſt, and by Grace reſtored; No man of brains denieth that man hath a will that's Naturally free; Its free from violence, and it's a ſelf-determining Principle. But it is not free from evil Diſpoſitions. It is Habitually averſe to God and holineſſe, and enclined to earthlie fleſhlie things. It is enſlaved by a ſinful byas. This no man methinks that is a Chriſtian ſhould denie; and of the Aged, I ſee not how an Infidel can denie it. Alas, we eaſilie confeſſe to you, that you have not this Spiritual Moral Free-will, which is but your right Inclination, and your Habitual Willingneſſe it ſelf. If you had a will that were freed from wicked Inclinations, I had no need to write ſuch Books as this to perſwade you to be willing in a caſe which your own ſalvation lieth on. To the grief of our ſouls, we receive after all*

our preaching and perſwaſions, that the ungodly have not this ſpiritual free will. But this is nothing, but your willingnes it ſelf, & inclination to be willing, and therefore the want of it is ſo far from excuſing you, that the more you want it (that is, the more you are wilful in ſin) the worſe you are, and the ſorer wilbe your puniſhment. And our preaching and perſwaſion, and your Hearing and Conſidering, are the appointed means to get this Moral Power or Freedom, that is, to make you truly willing.

Well Sirs, I have but three requeſts to you, and I have done. Firſt, That you wil ſeriouſly read over this ſmall Treatiſe: and if you have ſuch as need it in your Families, that you would read it over and over to them: and if thoſe that fear God, would go now and then to their ignorant neighbours, and read this or ſome other Book to them of this ſubject, they might be a means

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of winning of ſouls.) If we cannot intreat ſo ſmall a Labour of men for their own ſalvation, as to read ſuch ſhort Inſtructions as theſe, they ſet little by themſelves, and will moſt juſtly periſh. Secondly, when you have read over this Book, I would intreat you to go alone, and ponder a little what you have read, and bethink you, as in the ſight of God, whether it be not true, and do not nearly touch your ſouls, and whether it be not time for you to look about you. And alſo I intreat you, that you will upon your knees beſeech the Lord that he will open your eyes to underſtand the truth, and turn your hearts to the Love of God, and beg of him all that ſaving grace that you have ſo long neglected, and follow it on from day to day, till your hearts be changed. And withall that you will go to your Paſtors (that are ſet over you to take care of the health and ſafety of your

ſoul

ſouls, as Phyſitians do for the health of your bodies) and deſire them to direct you what courſe to take, and acquaint them with your ſpiritual eſtate, that you may have the benefit of their Advice, and Miniſterial help. Or if you have not a faithful Paſtor at home, make uſe of ſome other, in ſo great a need. Thirdly, When by Reading, Conſideration, Prayer, and Miniſterial Advice, you are once acquainted with your ſin and miſery, with your Duty and Remedy, delay not, but preſently forſake your ſinful companie and courſes, and turn to God, and obey his Call. As you love your ſouls, take heed that you go not on againſt ſo loud a Call of God, and againſt your own knowledge and conſciences, leſt it go worſe with you in the day of Judgement, then with Sodom *and* Gomorrah. *Enquire of God, as a man that is willing to know the truth, and not to be a wilful de-*

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ſtroyer of his ſoul. Search the holy Scriptures daily, and ſee whether theſe things be ſo or not: try impartiallie whether it be ſafer to truſt to Heaven or Earth, and whether it be better follow God or man, the Spirit, or the fleſh, and better live in Holineſſe, or ſin; and whether an unſanctified eſtate be ſafe for you to abide in one day longer. And when you have found out which is beſt, Reſolve accordinglie, and make your choice without any more ado. If you will be true to your own ſouls, and do not love everlaſting torments, I beſeech you as from the Lord, that you will but take this reaſonable advice. O what happie, Towns and Countries, and what a happie nation might we have, if we could but perſwade our neighbours to agree to ſuch a neceſſarie motion! What jyful men would all faithful Miniſters be, if they could but ſee their people heavenlie

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venly and holy! This would be the Unity, the Peace, the Safety, the glory of our Churches: the happinesse of our neighbours, and the comfort of our souls. Then how comfortably should we preach Absolution and Peace to you? and deliver the Sacraments which are the Seals of Peace to you? And with what Love and Joy might we live among you? At your death-bed, how boldly might we comfort and encourage your departing soules? and at your Burial, how comfortably might we leave you in the grave, in expectation to meet your souls in heaven, and to see your bodies raised to that glory.

But if still, the most of you will go on in a careless, ignorant, fleshly, worldly, or unholy life, and all our desires and labours cannot so farre prevail as to keep you from the wilful damning of your selves, we must then imitate our Lord, who delighteth

eth himſelf in thoſe few that are his jewels, and in the little Flock that ſhall receive the Kingdom, when the moſt ſhall reap the miſery which they ſowed. In nature excellent things are few: The world hath not many Suns or Moons: It's but a little of the earth that's gold or ſilver. Princes and Nobles are but a ſmall part of the ſons of men. And it is no great number that are Learned, Judicious or wiſe here in the world; And therefore if the gate being ſtrait, and the way narrow, there be but few that find ſalvation, yet God will have his glory and pleaſure in thoſe few. And when Chriſt ſhall come with his mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, his coming will be to be glorified in his Saints, and admired in all true believers, 2 Theſ. 1. 7, 8, 9, 10.

And for the reſt, as God the Father

ther vouchsafed to create them, and God the Son disdained not to bear the penalty of their sins upon the crosse, and did not judge such suffering vain, though he knew that by refusing the Sanctification of the Holy Ghost, they would finallie destroy themselves; so we that are his Ministers, though these be not gathered, judge not our labour whollie lost, (*see* Isai 49.5.)

Reader, I have done with thee (*when thou hast perused this Book*) *but sin hath not yet done with thee,* (*even those that thou thoughtest had been forgotten long ago*) *and Satan hath not yet done with thee* (*though now he be out of sight;*) *and God hath not yet done with thee, becauſe thou wilt not be perſwaded to have done with the deadlie reigning ſin. I have written thee this perſwaſive, as one that is going into another world, where the things are ſeen that here I ſpeak of; and as one that knoweth*

thou

thou muſt be ſhortlie there thy ſelf. As ever thou wilt meet me with Comfort before the Lord that made us; as ever thou wilt eſcape the everlaſting plagues prepared for the final neglecte s of ſalvation, and for all that are not ſanctified by the Holy Ghoſt, *and love not the* communion of the Saints, *as members of the* Holy Catholick *Church, and as ever thou hopeſt to ſee the face of Chriſt thy Judge; and of the Majeſty of the Father, with Peace and Comfort, & to be received into glory, when thou art turned naked out of this world; I beſeech thee, I charge thee, to* hear *and* obey *the* Call of God, and Reſolvedly to Turn, that thou mayſt Live. *But if thou* Wilt not, *even when thou haſt no true Reaſon for it, but* Becauſe thou wilt not: *I ſummon thee to anſwer it before the Lord, and require thee there to bear me witneſſe that I gave thee warning;*

and

and that thou wast not condemned for want of a Call to Turn, and Live, *but because thou wouldst not* believe it, *and* obey it: *which also must be the Testimony of*

Thy serious

Monitor

Decemb. 11.
1659.

Rich. Baxter.

The

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A

A

CALL TO THE Unconverted.

Ezek. 33. 11.

Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil waies; for why will ye die, O houſe of Iſrael?

IT hath been the aſtoniſhing wonder of many a man as well as me, to read in the holy Scripture how *few* will be ſaved, and that the greateſt part

even of those that *called*, will be everlastingly shut out of the Kingdom of Heaven, and be tormented with the Devils in Eternal fire. Infidels believe not this when they read it, and therefore must feel it. Those that do believe it, are forced to cry out with *Paul*, *Rom*, 11. 33. *Oh the depth of the riches both of the wisdom and knowledge of God*! *How unsearchable are his Judgements, and his waies past finding out!* But nature it self doth teach us all to lay the blame of evil works upon the doers; and therefore when we see any hainous thing done, a principle of Justice doth provoke us to enquire after him that did it, that the evil of the word may return the evil of shame upon the author. If we saw a man killed & cut in pieces by the way, we would presently ask, *Oh, who did this cruel deed?* If the Town were wilfully

set

ſet on fire, you would ask, *What wicked wretch did this?* So when we read that the moſt will be firebrands of hell for ever, we muſt needs think with our ſelves, How comes this to paſs? and who is it long of? Who is it, that is ſo cruel as to be the cauſe of ſuch a thing as this? And we can meet with few that will own the guilt. It is indeed confeſt by *all* that *Satan* is the cauſe: but that doth not reſolve the donbt, becauſe he is not the principal cauſe. He doth not *force* men to ſin, but *tempt* themto it, and leave it to their own wills whether they will do it or not. He doth not *carry* men to an Alehouſe, and force open their mouths, and pour in the drink, nor doth he hold them that they cannot go to Gods ſervice, nor doth he force their hearts from holy thoughts. It lieth therefore between God himſelf and the ſin-

ner: one of them must needs be the principal cause of all this misery, which ever it is: For there is no other to cast it upon; And *God* disclaimeth it: *He* will not take it upon him. And the *wicked* disclaim it usually, and they will not take it upon them. And this is the Controversie that is here managing in my text.

The Lord complaineth of the *people*; and the *people* think it is long of *God*. The same controversie is handled, *Chap.* 18. where *Verse* 25. they plainly say, that *the way of the Lord is not equal*; and God saith, *It is their wayes that are not equal*. So here they say, *Verse* 19. *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?* As if they should say, If we must die and be miserable, how can we help it? As if it were not long of them, but God. But God in my text

text doth clear him'elf of it, and telleth them how they may help it if they will, and perſwadeth them to uſe the means; and if they will not be perſwaded, he lets them know that it is long of themſelves; and if this will not ſatisfie them, he will not therefore forbear to puniſh them: It is *He* that will be the Judge; and he will Judge them according to their wayes; they are no Judges of him or of themſelves; as wanting authority, and wiſdom, and impartiality: Nor is it their cavilling and quarrelling with God that ſhall ſerve their turn, or ſave them from the execution of Juſtice which they murmur at.

The words of this Verſe contain, 1 Gods purgation or clearing of himſelf from the blame of their Deſtruction. This he doth, not by diſowning his Law, that *the wicked ſhal die*, nor by diſown-

ing his Judgment and Execution according to that Law; or giving them any hope that the Law shall not be executed; but by professing that it is not their death that he takes pleasure in, but their *returning* rather, that they may live; And this he confirmeth to them by this Oath. 2. An express Exhortation to the wicked to Return; wherein God doth not only command, but perswade, and condescend also to reason the case with them, Why they will die? The direct End of this Exhortation is, That they may Turn and Live. The Secundary or reserved ends, upon supposition that this is not attained, are these two. First to convince them by the means which he used, that is not long of God if they be miserable. Secondly to convince them from their manifest wilfulness in rejecting all his commands and perswasions,

ſwaſions that it is long of themſelves: and they die even becauſe they *Will* die.

The ſubſtance of the Text doth lie in theſe obſervations following.

Doct. 1. *It is the unchangeable Law of God, that wicked men muſt Turn or Die.*

Doct. 2. *It is the promiſe of God, that the wicked ſhall live if they will but Turn.*

Doct. 3. *God taketh pleaſure in mens Converſion and Salvation, but not in their death or damnation. He had rather they would return and live, then go on and die.*

Doct. 4. *This is a moſt certain truth, which becauſe God would not have men to queſtion, he hath confirmed it to them ſolemnly by his Oath.*

Doct. 5. *The Lord doth redouble*

his commands and perſwaſions to the wicked to Turn.

Doct. 6. *The Lord condeſcendeth to reaſon the caſe with them, and asketh the wicked, Why they will die?*

Doct. 7. *If after all this the wicked will not turn, it is not long of God that they periſh, but of themſelves: their own wilfulneſs is the cauſe of their damnation; they therefore die, becauſe they will die.*

Having laid the Text open before your eyes in theſe plain poſitions, I ſhall next ſpeak ſomewhat of each of them in order; though very briefly.

Doct.

Doct. 1. *IT is the unchangeable Law of God that wicked men muſt Turn or Die.*

If you will believe God, believe this: There is but one of theſe two wayes for every wicked man, either Converſion or Damnation. I know the wicked will hardly be perſwaded either of the truth or Equity of this. No wonder if the Guilty quarrel with the Law. Few men are apt to believe that which they would not have to be true: and fewer would have that to be true which they apprehend to be againſt them. But it is not quarrelling with the Law, or with the Judge, that will ſave the Malefactor. Believing and regarding the Law might have prevented his death: but denying and accuſing it will but haſten it. If it were not

ſo an hundred would bring their reaſons *againſt* the Law, for one that would bring his reaſon *to* the Law: and men would rather chooſe to give their reaſons why *they* ſhould not be puniſhed, then to hear the commands and reaſons of their Governors which require them to obey. The Law was not made for you to judge, but that you might be ruled and judged by it.

But if there be any ſo blind as to venture to queſtion, either the Truth, or the Juſtice of this Law of God, I ſhall briefly give you that Evidence of both, which, me thinks, ſhould ſatisfie a reaſonable man.

And firſt, if you doubt whether this be the word of God or not, beſides an hundred other Texts, you may be ſatisfied by theſe few. Mat. 18. 3. *Verily I ſay unto you, except ye be converted and become*

as

as little children, ye cannot enter into the Kingdom of Heaven. John 3.3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.* 2. Cor. 5. 17. *If a man be in Chriſt, he is a new creature: Old things are paſt away, behold all things are become new.* Coloſ. 3. 9, 10. *Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.* Heb. 12. 14. *Without holineſs none ſhall ſee God.* Rom. 8. 8, 9. *So then they that are in the fleſh cannot pleaſe God. Now if any man have not the ſpirit of Chriſt, he is none of his.* Galat. 6. 15. *For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor uncircumciſion, but a new creature.* 1. Pet. 1. 3. *According to his abundant grace he hath begotten us again to a lively hope.* Verſe 23. *Being born again*

again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever, 1 Pet. 2.1, 2. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby.* Psalm 9.17. *The wicked shall be turned into hell, and all the Nations that forget God.* Psalm 11.5. *And the Lord loveth the righteous, but the wicked his soul hateth.*

As I need not stay to open these Texts which are so plain, so I think I need not add any more of that multitude which speak the like: If thou be a man that dost believe the Word of God: here's already enough to satisfie thee, that the wicked must be converted or condemned. You are already brought so far, that you must either confess that this is true, or say plainly,

you

you will not believe the Word of God. And if once you be come to that paſs, there is but ſmall hopes of you: look to your ſelves as well as you can; for its like you will not be long out of Hell. You would be ready to flie in the face of him that ſhould give *you* the lye: and yet dare you give the lye to God? But if you tell God plainly you will not believe him, blame him not if he never warn you more, or if he forſake you and give you up as hopeleſs. For to what purpoſe ſhould he warn you if you will not believe him? ſhould he ſend an Angel from heaven to you, it ſeems you would not believe. For an Angel can ſpeak but the Word of God: and if an Angel ſhould bring you another Goſpel, you are not to receive it, but to hold him accurſed; *Gal.* 1. 8, 9. And ſurely there is no Angel to be believed before the

Son

Son of God, who came from the Father to bring us this Doctrine. If he be not to be believed, then all the Angels in heaven are not to be believed. And if you ſtand on theſe terms with God, I ſhall leave you till he deal with you in a more convincing way. God hath a voice that will make you hear. Though he *intreat* you to hear the voice of his *Goſpel*, he will *make* you hear the voice of his condemning Sentence, without intreaty, We cannot make you *believe* againſt your wills: but God will make you *feel* againſt your wills.

But let us hear what reaſon you have, why you will not believe this word of God which tells us that the wicked muſt be *Converted or condemned*? I know your reaſon; it is becauſe that you judge it unlikely that God ſhould be ſo unmerciful: you think it cruelty

to

to damn men everlaſtingly for ſo ſmall a thing as a ſinful life. And this leads us up to the ſecond thing, which is to juſtifie the *Equity* of God in his Laws and Judgements.

And *firſt* I think you will not deny but that it is moſt ſutable to an immortal ſoul, to be ruled by Laws that promiſe an immortal reward and threaten an endleſs puniſhment. Otherwiſe the Law ſhould not be ſuted to the nature of the ſubject; who will not be fully ruled by any lower means, then the Hopes or Fears of everlaſting things: As it is in caſe of temporal puniſhments; if a Law were now made; that the moſt hainous crimes ſhall be puniſhed with an hundred years captivity, this might be of ſome efficacy, as being equal to our lives. But if there had been no other penalties before the flood, when men lived eight or

or nine hundred years, it would not have been ſufficient, becauſe men would know that they might have ſo many hundred years impunity afterward. So is it in our preſent caſe.

2. I ſuppoſe you will confeſs that the *promiſe* of an endleſs and unconceivable glory is not unſuitable to the wiſdom of God, or the caſe of man. And why then ſhould you not think ſo of the *Threatning* of an endleſs and unſpeakable miſery?

3. When you find it in the Word of God that *ſo it is*, and *ſo it will be*, do you think your ſelves fit to contradict this Word? Will you call your Maker to the Barr? and examine this Word upon the accuſation of falſhood? will you ſit upon him and judge him by the Law of your Conceits? Are you wiſer, and better, and righteouſer then he? Muſt the God of hea-

ven

ven come to School to you to learn wiſdom? Muſt infinite wiſdom learn of folly? and infinite Goodneſs be corrected by a ſwiniſh ſinner, that cannot keep himſelf an hour clean? Muſt the Almighty ſtand at the Bar of a worm? Oh horrid arrogancy of ſenſleſs duſt! Shall every mole, or clod, or dunghill accuſe the Sun of darkneſs, and undertake to illuminate the world? Where were you when the Almighty made theſe Laws, that he did not call you to his counſell? Surely he made them before you were born, without deſiring your advice: and you come into the world too late for to reverſe them: if you could have done ſo great a work, you ſhould have ſtept out of your Nothingneſs, and have contradicted Chriſt when he was on earth, or *Moſes* before him, or have ſaved *Adam* and his ſinful progeny from the

threatned

threatned death, that so there might have been no need of Christ! And what if God withdraw his patience and sustentation, and let you drop into hell, while you are quarrelling with his Word, will you *then* believe that there is an Hell?

4. If sin be such an evil that it requireth the *death of Christ* for its expiation, no wonder if it deserve our everlasting misery.

5. And if the sin of the *Devils* deserved an endless torment, why not also the sin of man?

6. And me thinks you should perceive, that it is not possible for the best of men, much less for the wicked to be competent Judges of the desert of sin. Alas we are all both blind & partial. You can never know fully the desert of sin, till you fully know the evil of sin; and you can never fully know the *evil* of sin, till you fully know,

1. The

1. The Excellency of the *ſoul* which it deformeth. 2. And the excellency of *holineſs* which it doth obliterate. 3. And the reaſon and excellency of the *Law* which it violateth. And 4. The excellency of the *Glory* which it doth deſpiſe. And 5. The excellency and office of *Reaſon* which it treadeth down. 6. No, nor till you know the infinite Excellency, Almightineſs and Holineſs of that *God* againſt whom it it committed. When you fully know all theſe, you ſhall fully know the deſert of ſin. Beſides you know, that the Offendor is too partial to judge the Law, or the proceedings of his Judge. We judge by feeling, which blinds our reaſon. We ſee in common worldly things, that moſt men think the cauſe is right which is their own: and that all is wrong that's done againſt them: and let the moſt wiſe, or juſt, impartial

partial friends perſwade them to the contrary, and its all in vain. There's few children but think the Father is unmerciful, or dealeth hardly with them, if he whip them. There's ſcarce the vileſt ſwiniſh wretch, but thinketh the Church doth wrong him if they excommunicate him: Nor ſcarce a Thief or Murderer that is hanged, but would accuſe the Law and Judge of cruelty, if that would ſerve turn.

7. Can you think that an *unholy* ſoul is *fit for heaven?* Alas, they cannot *love* God *here*, nor do him any ſervice which he can accept. They are *contrary* to God, they *loath* that which he moſt loveth; and love that which he abhorreth: They are uncapable of that imperfect Communion with him, which his Saints do here partake of. How then can they live in that perfect love of him,

and

and full delights, and Communion with him, which is the blessedness of heaven? You do not accuse your selves of unmercifulness, if you make not your enemy your bosom Counsellor; or if you take not your swine to bed and board with you; no nor if you take away his life, though he never sinned. And yet will you blame the absolute Lord, the most wise and gracious Soveraign of the world if he condemn the Unconverted to perpetual misery?

Use.

I Beseech you now, all that love your souls, that instead of quarrelling with God and with his Word, you will presently stoop to it, and use it for your good. All you that are yet unconverted in this Assembly, take this as the undoubted

undoubted truth of God: You must ere long be *converted or condemned*. There is no other way, but *Turn or Die*. When God that cannot lye, hath told you this: When you hear it from the Maker and Judge of the world, its time for him that hath ears to hear. By this time you may see what you have to trust to. You are but *dead and damned* men, except you will be converted. Should I tell you otherwise, I should deceive you with a lie. Should I hide this from you, I should undo you, and be guilty of your blood, as the verses before my Text assure me, *Ver.* 8. *When I say to the wicked, O wicked man thou shalt surely dye; if thou dost not speak, to warn the wicked from his way, that wicked man shall dye in his iniquity; but his blood will I require at thine hand.* You see then, though this be a rough unwelcome Doctrine, its such as

we

we muſt preach, and you muſt hear. It is eaſier to hear of hell then feel it. If your neceſſities did not require it, we would not gall your tender ears with truths that ſeem ſo harſh and grievous. Hell would not be ſo ful, if people were but willing to know their caſe, and to hear and think of it. The reaſon why ſo few eſcape it, is becauſe they ſtrive not to enter in at the ſtrait gate of Converſion, and to go the narrow way of holineſs while they have time: and they ſtrive not becauſe they be not wakened to a lively feeling of the danger they are in: and they be not wakened, becauſe they are loth to hear or think of it; and that is partly through fooliſh tenderneſs, and carnal ſelf-love, and partly becauſe they do not well believe the Word that threatneth it. If you will but throughly believe this truth, me thinks, the

weight

weight of it ſhould force you to remember it; and it ſhould follow you, and give you no reſt till you are converted. If you had but once heard this word by the voice of an Angell, *Thou muſt be Converted or Condemned*, *Turn or Die*: would it not ſtick in your mind, and haunt you night and day, ſo that in your ſinning you would remember it, and at your labour you would remember it, as if the voice were ſtill in your ears, *Turn or Die*! O happy were your ſouls if it might thus work with you, and never be forgotten, or let you alone till it have driven home your hearts to God. But if you will caſt it out by forgetfulneſs or unbelief, how can it work to your Converſion and Salvation. But take this with you to your ſorrow; though you may put this out of your minds, you cannot put it out of the Bible; but

there

there it will ſtand as a ſealed truth which you ſhall experimentally know for ever, that there is no other way but *Turn* or *Die*.

O what's the matter then that the hearts of ſinners be not pierced with ſuch a weighty truth! A man would think now, that every Unconverted ſoul that hears theſe words, ſhould be pricked to the heart, and think with themſelves, *This is my own caſe*, and never be quiet till they found themſelves Converted. Believe it Sirs, this drowſie careleſs temper will not laſt long. Converſion and Condemnation are both of them awakening things; and one of them will make you feel ere long. I can foretel it as truly as if I ſaw it with my eies, that either Grace or Hell will ſhortly bring theſe matters to the quick, and make you ſay, *What have I done? What a fooliſh wicked courſe have I taken!*

The ſcornful and the ſtupid ſtate of ſinners will laſt but a little while. As ſoon as they either Turn or Die, the preſumptuous dream will be at an end, and then their wits and feeling will return.

BUT I foreſee there are two things that are like to harden the unconverted, and make me loſe all my labour, except they can be taken out of the way: and that is the miſunderſtanding of theſe two words, [*The VVicked*] and [*Turn.*] Some will think with themſelves, Its true, the *wicked* muſt Turn or Die: but what is that to *me*? I am not *wicked*, though I am a *ſinner*, as all men be. Others will think, *Its true that we muſt Turn from our evill wayes: but I am turned long ago: I hope this is not*

not now to do. And thus while *wicked* men think they are *not wicked*, but are already *Converted*, we loſe all our labour in perſwading them to Turn. I ſhall therefore before I go any further, tell you here who are meant by [*the wicked*,] and who they be that muſt *turn* or *die*; and alſo what is meant by *Turning*; and who they be that are truly converted: and this I have purpoſely reſerved for this place, prefering the Method that fits my end.

And here you muſt obſerve, that in the ſenſe of the Text, a *wicked man*, and a *converted man* are contraries. No man is a wicked man that is converted; and no man is a converted man, that is wicked: So that to be a wicked man, and to be an unconverted man, is all one. And therefore in opening one, we ſhall open both.

Before I can tell you what either *Wickedneſſe* or *Converſion* is, I muſt go to the bottom, and fetch up the matter from the beginning.

It pleaſed the great Creator of the world, to make three ſorts of living Creatures: *Angels* he made pure Spirits without fleſh: and therefore he made them only for Heaven, and not for to dwell on earth. *Brutes* were made fleſh without immortal ſouls: and therefore they were made onely for Earth and not for Heaven. *Man* is of a middle nature between both, as partaking of both fleſh and Spirit: and therefore he was made both for Earth and Heaven. But as his fleſh is made to be but a ſervant to his Spirit, ſo is he made for earth but as his paſſage or way to Heaven, and not that this ſhould be his home or happineſs. The bleſſed ſtate that man was made

made for, was to behold the Glorious Majesty of the Lord, and to praise him among his holy Angels; and to love him and be filled with his Love for ever. And as this was the End that man was made for, so God did give him means that were fitted to the attaining of it. These means were principally two. First the right Inclination and Disposition of the mind of man. Secondly the right ordering of his life and practice. For the first, God suited the Disposition of man unto his End; giving him such knowledge of God as was fit for his present state, and an Heart Disposed and inclined to God, in holy Love. But yet he did not *fix* or *confirm* him in this condition; but having made him a free agent, he left him in the hands of his own free-will. For the second, God did that which belonged to him; that is, he gave man a perfect Law, requiring

quiring him to continue in the Love of God, and perfectly to obey him. By the wilfull breach of this Law, man did not only forfeit his hopes of everlasting life, but also turned his heart from God, and fixed it on these lower fleshly things, and hereby, did blot out the spiritual Image of God from his soul. So that man did both fall short of the Glory of God, which was his End, and put himself out of the Way by which he should have attained it; and this both as to the frame of his *heart* and of his *life*. The holy Inclination and love of his soul to God, he lost: and in stead of it, he contracted an inclination, and Love to the pleasing of his flesh, or carnal self by earthly things: growing strange to God, and acquainted with the creature: And the course of his life was suited to the Bent and Inclination of his heart:

heart: he lived to his carnal ſelf, and not to God: he ſought the creature for the pleaſing of his fleſh, inſtead of ſeeking to pleaſe the Lord. With this *Nature or Corrupt inclination* we are all now born into the world: For *who can bring a clean thing out of an unclean?* *Job* 14. 4. As a Lion hath a fierce and a cruel *nature* before he doth devour: and as an Adder hath a venemous *nature* before he ſting: ſo in our very infancy we have thoſe ſinful *Natures* or *Inclinations* before we think, or ſpeak, or do amiſs. And hence ſpringeth all the ſin of our lives. And not only ſo, but when God hath of his mercy provided us a Remedy, even the Lord Jeſus Chriſt, to be the Saviour of our ſouls, and bring us back to God again, we naturally love our preſent ſtate, and are loth to be brought out of it, and therefore

are set against the means of our Recovery; and though custom have taught us to thank Christ for his good will, yet carnal self perswadeth us to refuse his Remedies, and to desire to be excused when we are commanded to take the Medicines which he offereth, and are called to forsake all, and follow him to God and Glory.

I pray you read over this leaf again and mark it; for in these few words, you have a true Description of our natural state; and consequently of a wicked man. For every man that is in this state of corrupted nature, is a wicked man, and in a state of death.

By this also you are prepared to understand what it is to be *Converted*; to which end you must further know, That the

the mercy of God, not willing that man ſhould periſh in his ſin, provided a Remedy, by cauſing his Son to take our Nature, and being in one perſon God and man, to become a Mediator between God and man, and by dying for our ſins on the Croſs, to ranſom us from the curſe of God, and the power of the Devil; and having thus Redeemed us, the Father hath delivered us into his hands as *his own*. Hereupon the Father and the Mediator do make a New Law and Covenant for man; not like the firſt which gave life to none but the perfectly obedient, and condemned man for every ſin: but Chriſt hath made a Law of Grace, or a Promiſe of Pardon and Everlaſting life to all that by true Repentance and by Faith in Chriſt are converted unto God. Like an Act of Oblivion, which is made by a Prince to a

companie of Rebels, on condition they will lay down Armes and come in, and be loyal Subjects for the time to come.

But because the Lord knoweth that the heart of man is grown so wicked, that for all this, men will not accept of the Remedie, if they be left to themselves, therefore the Holy Ghost hath undertaken it as his Office to inspire the Apostles, and seal up the Scriptures by Miracles and Wonders, and to illuminate and convert the soules of the Elect.

So that by this much you see that as there are three persons in the Trinity, the Father, the Son, and the Holy Ghost, so each of these Persons have their severall workes, which are eminently ascribed to them.

The Fathers workes were to Create us, to Rule us as his Rationall

tionall creatures, by the Law of Nature, and judge us thereby: And in mercy to provide us a Redeemer when we were loſt, and to ſend his Son, and accept his Ranſom.

The workes of the *Son* for us were theſe, To Ranſom and redeem us by his Sufferings and Righteouſneſs; to give out the Promiſe or Law of Grace, and Rule & Judge the world as their Redeemer, on termes of Grace, and to make interceſſion for us that the benefits of his death may be communicated; and to ſend the Holy Ghoſt (which the Father alſo doth by the Son.) The workes of the Holy Ghoſt for us are theſe: to indite the Holy Scriptures, by inſpiring and guiding the Prophets & Apoſtles, and ſealing the word by his Miraculous gifts and works; and the illuminating and exciting the ordinary

nary Miniſters of the Goſpel, and ſo enabling them & helping them to publiſh that Word: and by the ſame Word Illuminating and converting the ſouls of men. So that as you could not have been *reaſonable Creatures*, if the *Father* had not *Created* you; nor have had any *acceſſe to God*, if the *Son* had not *Redeemed* you; ſo neither can you have a *part in Chriſt*, or be ſaved, except the *Holy Ghoſt* do *ſanctifie* you.

So that by this time you may ſee the ſeveral cauſes of this work. The *Father* ſendeth the *Son*: the *Son* Redeemeth us, and maketh the Promiſe of Grace: the *Holy Ghoſt* inditeth and ſealeth this Goſpel: the *Apoſtles* are the Secretaries of the Spirit to write it: the *Preachers* of the Goſpel do proclaim it, and perſwade men to obey it. And the *Holy Ghoſt* doth make their preaching effectual, by opening

opening the hearts of men to entertain it. And all this to repair the image of God upon the soul: and to set the heart upon God again, and take it off the creature and carnal self, to which it is revolted; and so to turn the current of the life into an heavenly course, which before was earthly: and all this by the entertainment of Christ by Faith, who is the Physitian of the soul.

By this which I have said, you may see what it is to be *Wicked* & what it is to be *Converted*. Which I think will be yet plainer to you if I describe them as consisting of their several parts: and for the first, a *wicked man* may be known by these three things.

First, he is one who placeth his *chief content on earth*, and loveth the creature more then God, and his fleshly prosperity above the heavenly felicity: He savoureth the

the things of the flesh, but neither discerneth nor savoureth the things of the Spirit: though he will say, that heaven is better then earth, yet doth he not really so esteem it to himself. If he might be sure of earth, he would let go heaven, and had rather stay here, then be removed thither. A life of perfect holiness, in the sight of God, and in his love and praises for ever in heaven, doth not find such liking with his heart, as a life of health, and wealth, and honour here upon earth. And though he falsly profess that he loveth God above all, yet indeed he never felt the power of Divine Love within him, but his mind is more set on the world, or fleshly pleasures, then on God. In a word, who ever Loveth earth above heaven, and fleshly prosperity more then God, is a wicked unconverted man.

On

On the other ſide, a *Converted man*, is illuminated to diſcern the *Lovelineſs* of God: and ſo far believeth the Glory that is to be had with God, that his heart is taken up to it, and ſet more upon it, then on any thing in this world. He had rather ſee the face of God and live in his everlaſting love and praiſes, then have all the wealth or pleaſure of this world. He ſeeth that all things elſe are vanity, and nothing but God can fill the ſoul; and therefore let the world go which way it will, he layeth up his treaſure and hopes in heaven, and for that he is reſolved to let go all. As the fire doth mount upward, and the Needle, that is touched with the load-ſtone, ſtill turneth to the North: ſo the Converted ſoul is *enclined* unto God. Nothing elſe can ſatisfie him; nor can he find any Content

and

and Reſt, but in his Love. In a word, All that are Converted, do Eſteem and Love God better then all the world, and the Heavenly felicity is dearer to them then their fleſhly proſperity. The proof of what I have ſaid you may find in theſe places of Sripture, *Phil.* 3. 18. 21. *Mat.* 6. 19, 20, 21, *Col.* 3. 1, 2, 3, 4. *Rom.* 8 5, 6, 7, 8, 9, 18. 23. *Pſal.* 73, 25, 26.

Secondly, a wicked man is one that maketh it the *principal buſineſſe of his life to proſper in the world*, and attain his fleſhly ends. And though he may read, and hear, and do much in the outward duties of Religion, and forbear diſgraceful ſins, yet this is all but upon the by, and he never makes it the trade and principal buſineſs of his life to pleaſe God and attain everlaſting glory, but puts off God with the leavings of the world, and gives him no more

ſervice

ſervice then the fleſh can ſpare for he will not part with all for heaven.

On the contrary, a *Converted* man is one that makes it the *principal care and buſineſs of his life to pleaſe God*, and to be ſaved, and takes all the bleſſings of this life but as accommodations in his journey towards another life; and uſeth the creature in ſubordination unto God: he *liveth* an holy life, and longeth to be *more* holy: he hath no ſin but what he hateth, and longeth, and prayeth, and ſtriveth to be rid of. The drift and bent of his life is for God; and if he ſin, it is contrary to the very bent of his heart and life, and therefore he riſeth again, and lamenteth it, and dare not wilfully live in any known ſin. There is nothing in this world ſo dear to him, but he can give it up to God, and forſake it for him and the hopes

hopes of glory. All this you may ſee in *Col.* 3.1,2,3,4,5. *Mat.*6.33, 20. *Luk.*18.22,23 29. *Luk.*14.18, 24,26,27. *Rom.*8.13. *Gal.*5.24. *Lu.* 12.21, *&c.*

Thirdly, the ſoul of a wicked man did never truly diſcern and reliſh the myſtery of Redemption nor thankfully entertain an offred Saviour, nor is he taken up with the love of the Redeemer, nor willing to be ruled by him as the Phyſitian of his ſoul, that he may be ſaved from he guilt and power of his ſins, and recovered unto God: but his heart is inſenſible of this unſpeakable benefit, and is quite againſt the healing means by which he ſhould be recovered. Though he may be willing to the *carnally* Religious, yet he never reſigneth up his ſoul to Chriſt, and to the motions and conduct of his Word and Spirit.

On the contrary, the *Converted* ſoul

ſoul having felt himſelf undon by ſin, and perceiving that he hath loſt his peace with God, and hopes of heaven, and is in danger of everlaſting miſery, doth thankfully entertain the tidings of Redemption, and believing in the Lord Jeſus, as his only Saviour, reſigneth up himſelf to him for wiſdom, righteouſneſs, ſanctification and redemption. He taketh Chriſt as the Life of his ſoule, & liveth by him, and uſeth him as his ſalve for every ſore, admiring the wiſdom and Love of God in this wonderful work of mans Redemption. In a word, Chriſt doth even dwell in his heart by faith, and the life, that he now liveth, is by the Faith of the Son of God, that hath loved him & gave himſelf for him. Yea it is not ſo much he that liveth, as Chriſt in him. For theſe, ſee *John.* 1. 11. 12. & 3. 19, 20. *Rom.* 8. 9. *Phil.* 3. 7. 8, 9, 10.

8, 9, 10. *Gal.* 2, 20. *Joh.* 15. 2, 3, 4. 1 *Cor.* 1. 20. & 2. 2.

YOU ſee now in plain terms from the word of God, who are the wicked, and who are the Converted. Ignorant people think that if a man be no ſwearer, nor curſer, nor rayler, nor drunkard, nor fornicator, nor extortioner, nor wrong any body in their dealings, and if they come to Church, and ſay their praiers, theſe cannot be wicked men. Or if a man that hath been guilty of drunkenneſſe, or ſwearing, or gaming, or the like vices, do but forbear them for the time to come, they think that this is a Converted man. Others think, if a man that hath been an enemy & ſcorner at godlineſs, do but approve it, and joyn himſelf with thoſe that are godly, and be hated

hated for it by the wicked as the godly are, that this must needs be a converted man. And some are so foolish as to think they are Converted, by taking up some new and false opinion, and falling into some dividing party, as Anabaptists, Quakers, Papists, or such like. And some think, if they have but been affrighted by the fears of Hell, and had Convictions and gripes of Conscience, and thereupon have purposed & promised amendment, and taken up a life of Civil behaviour, and outward Religion, that this must needs be true Conversion. And these are the poor deluded souls that are like to lose the benefit of all our perswasions; and when they hear that the wicked must *Turn* or *Die*, they think that this is not spoken to them, for they are not *wicked*, but are *Turned* already. And therefore it is that Christ told

told ſome of the Rulers of the Jews, who were graver and civiler then the common people, that *publicans and Harlots do go into the Kingdom of God before them, Mat.* 21.31. Not that an harlot or groſs ſinner can be ſaved without Converſion; but becauſe it was eaſier to make theſe groſs ſinners perceive their ſin and miſery, and the neceſſity of a change, when the civiler ſort do delude themſelves, by thinking that they are Converted already, when they be not.

O Sirs, Converſion is another kind of work then moſt are ware of: Its not a ſmall matter to bring an Earthly mind to Heaven, and to ſhew man the amiable excellencies of God, till he be taken up in ſuch Love to him, that never can be quenched; to break the heart for ſin, and make him flie for refuge unto Chriſt, and thankfully embrace

embrace him as the life of his ſoul to have the very drift and bent of the heart and life to be changed, ſo that a man renounceth that which he took for his felicity, and placeth his felicity where he never did before, and liveth not to the ſame end, and driveth not on the ſame deſign in the world, as formerly he did: in a word, he that is in Chriſt, is a *new creature*; *old things are paſt away, behold all things are become new*, 2 *Cor.* 5. 17. He hath a new underſtanding, a new will and reſolution, new ſorrows, and deſires, and love, and delight, new thoughts, new ſpeeches, new company (if poſſible) and a new converſation. Sin that before was a jeſting matter with him, is now ſo odious and terrible to him, that he flies from it as from death. The world that was ſo lovely in his eies, doth now appear but as vanity and vexation: God that

that was before neglected, is now the only Happineſs of his ſoul; before he was forgotten, and every luſt preferred before him; but now he is ſet next the heart, and all things muſt give place to him: & the heart is taken up in the attendance and obſervance of him: and is grieved when he hides his face, and never thinks it ſelf well without him. Chriſt himſelf that was wont to be ſlightly thought of, is now his onely hope and refuge, and he liveth upon him as on his daily bread; he cannot pray without him, nor rejoyce without him, nor think, nor ſpeak, nor live without him. Heaven it ſelf that before was lookt upon but as a tolerable reſerve, which he hoped might ſerve turn as better then hell, when he could not ſtay any longer in the world, is now taken for his home, the place of his only Hope and Reſt, where he ſhall

ſee,

See, and Love, and Praise that God that hath his heart already. Hell that before did seem but as a bugbear to frighten men from sin, doth now appear to be a real misery, that is not to be ventured on, nor jested with. The works of holiness which before he was weary of, and seemed to be more ado then needs, are now both his recreation and his business, and the trade that he lives upon. The Bible which was before to him but almost as a common book, is now as the Law of God, as a Letter written to him from heaven, and subscribed with the name of the *Eternal Majesty*; it is the Rule of his thoughts, and words, and deeds; the commands are binding, the threats are dreadful, and the promises of it speak life to his soul. The godly that seemed to him but like other men, are now the excellentest and happiest on earth. And

the wicked that were his playfellows are now his griefe: and he that could laugh at their ſin, is readyer now to weep for their ſin and miſery, *Pſalm* 16. 3. & 15. 4. *Phil.* 3. 18. In ſhort, he hath a new End in his thoughts, and a New Way in his endeavours, and therefore his Heart and life is New. Before his *Carnal ſelf* was his *End*; and his pleaſure, and worldly Profits, and Credit were his Way: and now God and everlaſting Glory is his *End*: and Chriſt, and the Spirit, and Word, and Ordinances, Holineſs to God, and Righteouſneſs and Mercy to men, theſe are his *Way*. Before *Self* was the chiefe Ruler, to which the matters of God and Conſcience muſt ſtoop and give place; and now God in Chriſt, by the Spirit, Word and Miniſtry is the chiefe Ruler, to whom both *Self*, and all the matters of *Self* muſt give place.

So

So that this is not a change in one or two, or twenty points; but in the whole ſoul: and the very end and Bent of the Converſation. A man may ſtep out of one path into another, and yet have his face the ſame way, and be ſtil going towards the ſame place: but tis another matter to turn quite back again, and take his journey the clean contrary way, to a contrary place. So it is here. A man may turn from drunkenneſs to thriftineſs, and forſake his good fellowſh'p, and other groſs diſgracfull ſins, and ſet upon ſome duties of Religion, and yet be going ſtill to the ſame End as before, intending his carnal *Self* above all, and giving it ſtill the Government of his ſoul. But when he is Converted, this *Self* is denied and taken down, and God is ſet up, and his face it turned the contrary way: and he that before was addicted to

himſelf, and lived to himſelfe, is now by Sanctification devoted to God, and liveth unto God: before he asked himſelf, what he ſhould do with his time, his parts, and his eſtate; and for himſelf he uſed them: but now he asketh God what he ſhall do with them, and he uſeth them for him. Before he would Pleaſe God ſo far as might ſtand with the Pleaſure of his fleſh, and Carnal *Selfe*, but not to any great diſpleaſure of them. But now he will pleaſe God, let *Fleſh* and *Selfe* be never ſo much diſpleaſed. This is the great change that God will make upon all that ſhall be ſaved.

You can ſay, that the Holy-Ghoſt is your *Sanctifier*; but do you know what *Sanctification is*? Why this is it that I have now opened to you: and every man and woman in the world muſt have this, or be condemned to everlaſting

lasting misery. They must *Turn or Die.*

Do you believe all this Sirs, or do you not? Surely you dare not say you do not: For tis past doubt or denial: These are not Controversies, where one learned pious man is of this mind, and another of another: where one party saith this, and the other saith that: Papists, and Anabaptists, and every Sect among us, that deserve to be called Christians, are all agreed in this that I have said; and if you will not believe the God of Truth, and that in a case where every Sect and party do believe him, you are utterly unexcusable.

But if you do believe this, how comes it to pass that you live so quietly in an unconverted state? Do you know that you are Converted? and can you find this wonderful change upon your

ſouls? Have you been thus born again and made anew? Be not theſe ſtrange matters to many of you? and ſuch as you never felt upon your ſelves? if you cannot tell the day or the week of your change, or the very Sermon that Converted you, yet do you find that the work is done? and ſuch a change indeed there is? and that you have ſuch hearts as are before deſcribed? Alas, the moſt do follow their worldly buſineſs, and little trouble their minds with ſuch thoughts. And if they be but reſtrained from ſcandalous ſins, and can ſay, *I am no whore-monger, nor thief, nor curſer, nor ſwearer, nor tipler, nor extortioner, I go to Church and ſay my prayers*, they think that this is true Converſion, and they ſhall be ſaved as well as any. Alas this is fooliſh cheating of your ſelves. This is too much contempt of an endleſs glory: and too

too groſs neglect of your immortall ſouls. Can you make ſo light of Heaven and Hell? Your corpſes will ſhortly all lie in the duſt, and Angels or Devils will preſently ſeize upon your ſoules, and every man and woman of you all, will ſhortly be among other company, and in another caſe then now you are; you will dwell in thoſe houſes but a little longer; you will work in your ſhops and fields but a little longer; you will ſit in thoſe ſeats, and dwell on this earth but a little longer; you will ſee with thoſe eyes, and hear with thoſe eares, & ſpeak with thoſe tongues but a little longer, till the Reſurrection day; and can you make ſhift to forget this? O what a place will you be ſhortly in of joy or Torment! O what a ſight will you ſhortly ſee in Heaven or Hell! O what thoughts will ſhortly fill your hearts, with unſpeakable

Delight or Horrour? What work will you be employed in? to Praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils? And should all this be forgotten? And all this will be endless and sealed up by an unchangeable decree: Eternity, Eternity, will be the measure of your joyes or sorrows, and can this be forgotten? And all this is true Sirs, most certain true: when you have gone up and down a little longer, and slept and awak't a few times more, you'l be dead and gone, and find all true that now I tell you: and yet can you now so much forget it! You shall then remember that you heard *this Sermon*, and that *this day*, from *this place*, you were remembred of these things: and perceive them matters a thousand times greater then either you or I should here conceive: and yet

shall

ſhall they be now ſo much for gotten ?

Beloved friends, if the Lord had not awakened me to believe and lay to heart theſe things my ſelf, I ſhould have remained in the *dark* and *ſelfiſh* ſtate, and have periſhed for ever : but if he have truly made me ſenſible of them, it will conſtrain me to compaſſionate you, as wel as my ſelf: If your eyes were ſo far opened as to *ſee* Hell, and you ſaw your neighbours that were Unconverted dragg'd thither with hideous cries, though they were ſuch as you accounted honeſt people on earth, and feared no ſuch matter by themſelves, ſuch a ſight would make you go home and think of it, and think again ; and make you warn all about you as the damned worldling in *Luke* 16. 28. would have had his Brethren warned, leſt they come to that place of tor-

ment. Why, faith is a kind of ſight; it is the eye of the ſoul; the Evidence of things not ſeen: If I believe God, it is next to ſeeing: And therefore I beſeech you excuſe me, if I be halfe as earneſt with you about theſe matters, as If I had ſeen them. If I muſt die to morrow, and it were in my power to come again from another world and tell you what I had ſeen, would you not be willing to hear me, and would you not believe, and regard what I ſhould tell you? If I might preach one Sermon to you after I am dead, and have ſeen what is done in the world to come, would you not have me plainly ſpeak the truth, and would you not crowd to hear me? and would you not lay it to heart? but this muſt not be; God hath his appointed way of teaching you by Scripture and Miniſters, and he will not humour

Un-

Unbelievers ſo far as to ſend men from the dead to them, and to alter his eſtabliſht way: if any man quarrel with the Sun, God will not humour him ſo far as to ſet him up a clearer light. Friends, I beſeech you regard me now, as you would do if I ſhould come from the dead to you; for I can give you as full aſſurance of the truth of what I ſay to you, as if I had been there & ſeen it with my eyes: For its poſſible for one from the dead to deceive you: but Ieſus Chriſt can never deceive you: the Word of God delivered in Scripture, and ſealed up by the Miracles and holy workings of the Spirit, can never deceive you: Believe this, or believe nothing. Believe and obey this, or you are undone. Now as ever you believe the Word of God, and as ever you care for the ſalvation of your ſouls, let me beg of you this reaſonable

ſonable requeſt, and I beſeech you deny me not: that you would without any more delay, when you are gone from hence, remember what you heard, and enter into an earneſt ſearch of your hearts, and ſay to your ſelves, [*Is it ſo indeed? muſt I Turn or Die? Muſt I be Converted, or Condemned? Its time for me then to look about me, before it be too late. O why did I not look after this till now? Why did I venturouſly poſte off, or ſlubber over ſo great a buſineſs? Was I awake, or in my wits! Oh bleſſed God, what a mercy is it that thou diſt not cut off my life all this while, before I had any certain hope of eternall life? Well, God forbid that I ſhould neglect this work any longer. What ſtate is my ſoul in? Am I Converted, or am I not? Was ever ſuch a change or work done upon my ſoul? Have I been illuminated by the Word and Spirit of the*

Lord,

Lord, to ſee the odiouſneſs of ſin, the need of a Saviour, the Love of Chriſt, and the Excellencies of God and Glory? Is my heart broken or humbled within me for my former life? Have I thankfully entertained my Saviour and Lord, that offered himſelf with pardon and life to my ſoul? Do I hate my former ſinful life, and the remnant of every ſin that is in me? Do I flie from them as my deadly enemies? Do I give up my ſelfe to a life of Holineſs and Obedience to God? Do I love it, and delight in it? Can I truly ſay that I am dead to the world and carnal Self, and that I live for God and the Glory which he hath promiſed? Hath Heaven more of my Eſtimation, and Reſolution, then Earth? And is God the deareſt and the Higeſt in my Soul? Once I am ſure I lived principally to the world and fleſh, and God had nothing but ſome heartleſſe ſervices which the world

world could ſpare; and which were the leavings of the fleſh. Is my heart now turned another way? Have I a new deſign, and a new end, and a new train of holy affections? Have I ſet my hopes and heart in heaven? And is it now the ſcope, and deſign, and bent of my heart and life, to get well to heaven, and ſee the Glorious face of God, and live in his everlaſting Love and Praiſe? And when I ſin, is it againſt the very habitual bent and deſign of my heart? And do I conquer all groſs ſins, and am I weary, and willing to be rid of mine infirmities? This is the ſtate of a Converted ſoul. And thus muſt it be with me, or I muſt periſh. Is it thus indeed with me, or is it not? Its time to get this doubt reſolved, before the dreadful Judge reſolve it. I am not ſuch a ſtranger to my own heart and life, but I may ſomewhat perceive whether I am thus Convertrd or not: If I be not,

it

it will do me no good to flatter my ſoul with falſe conceits and hopes. I am reſolved no more to deceive my ſelfe; but to endeavour to know truly, off or on, whether I be Converted, yea or no; that If I be, I may rejoyce in it, and glorifie my gracious Lord, and comfortably go on till I reach the Crown: and if I am not, I may ſet my ſelf to beg and ſeek after the Grace that ſhould convert me, and may turn without any more delay; For if I find in time that I am out of the way, by the help of Chriſt, I may turn and be recovered; but if I ſtay till either my heart be forſaken of God in blindneſs and hardneſs, or till I be catcht away by death, its then too late. There is no place for Repentance and Converſion then; I know it muſt be now or never.]

Sirs, this is my requeſt to you, that you will but take your hearts to task, and thus examine them, till

till you see if it may be, whether you are Converted or not? and if you cannot find it out by your own endeavours, go to your Ministers, if they be faithful and experienced men, and desire their assistance. The matter is great; let no bashfulness nor carelessness hinder you. They are set over you to advise you, for the saving of your souls, as Physitians advise you for the curing of your bodies. It undoes many thousands that they think they are in the way to salvation, when they are not; and think that they are Converted, when it is no such thing. And then when we call to them daily to *Turn*, they go away as they came, and think that this concerns not them; for they are turned already, and hope they shall do well enough in the way that they are in at least if they do pick the fairest path, and avoid some of the

the fouleſt ſteps, when alas, all this while they live but to the world and fleſh, and are ſtrangers to God and Eternal life, and are quite out of the way to Heaven. And all this is much, becauſe we cannot perſwade them to a few ſerious thoughts of their Condition, and to ſpend a few hours in the examining of their ſtates. Is there not many a ſelfe-deceiving wretch that heareth me this day, that never beſtowed one hour or quarter of an hour in all their lives, to examine their ſouls, and try whether they are truly Converted or not? O merciful God, that will care for ſuch wretches that care no more for themſelves! and that will do ſo much to ſave them from Hell, and help them to Heaven, who will do ſo little for it themſelves! If all that are in the way to Hell: and in a ſtate of damnation, did but know it, they durſt not con-

continue in it. The greateſt hope that the Devill hath of bringing you to damnation without a reſcue, is by keeping you blindfold, and ignorant of your ſtate, and making you believe that you may do well enough in the way that you are in. if you knew that you are out of the way to heaven, and were loſt for ever if you ſhould die as you are, durſt you ſleep another night in the ſtate that you are in? durſt you live another day in it? Could you heartily laugh, or be merry in ſuch a ſtate? What! And not know but you may be ſnatcht away to hell in an hour! Sure it would conſtrain you to forſake your former company and courſes, and to betake your ſelves to the wayes of Holineſs, and the Communion of the Saints. Sure it would drive you to cry to God for a new heart, and to ſeek help

help of thoſe that are fit to counſel you. Theres none of you ſure that *cares not* for being damned. Well then, I beſeech you preſently make enquiry into your hearts, and give them no reſt, til you find out your condition, that if it be good, you may rejoyce in it, and go on: and if it be bad, you may preſently look about you for recovery, as men that believe they muſt *Turn* or *Die*. What ſay you Sirs? Will you reſolve and promiſe to be at this much labour for your own ſouls? Will you fall upon this ſelfe-examination when you come home? is my requeſt unreaſonable? your conſciences know it is not. Reſolve on it then before you ſtir: Knowing how much it concerneth your ſouls, I beſeech you for the ſake of that God that doth command you, at whoſe Bar you will ſhortly all appear, that you will not deny

ny me this reasonable request. For the sake of those souls that must *turn or die*, I beseech you deny me not; even but to make it your business to understand your own Conditions, and build upon sure ground, and know of or on whether you are converted or no, and venture not your souls on negligent security.

But perhaps you'l say, What if we should find our selves yet unconverted; What shall we do then? This question leadeth me to my second Doctrine, which will do much to the answering of it, to which I shall now proceed.

Doct. 2 *IT is the promise of God, that the wicked shall Live, if they will but Turn; Unfeignedly and throughly Turn.*

The Lord here professeth that this

this is it that he takes pleasure in, that the wicked *Turn and Live.* Heaven is made as sure to the Converted, as Hel is to the Unconverted. *Turn and Live*, is as certain a truth, as *Turn or Die.* God was not *bound* to provide us a Saviour, nor open to us a door of hope, nor call us to Repent and Turn, when once we had cast our selves away by sin. But he hath freely done it to magnifie his Mercy: Sinners, there's none of you shall have cause to go home, and say, I Preach desperation to you. Do *we* use to shut up the door of Mercy against you? O that you would not shut it up against your selves! Do we use to tell you, that God will have no mercy on you, though you *Turn* and be Sanctified? When did you ever hear a Preacher say such a word? You that bark at the Preachers of the Gospel, for desiring to keep you out

out of Hell, and ſay that they Preach Deſperation; tell me if you can, when did you ever hear any ſober man ſay, that there is no hope for you, though you Repent and be Converted? No; it is the clean contrary that we daily proclaim from the Lord; and whoever is born again, and by Faith and Repentance doth become a new creature, ſhall certainly be ſaved: and ſo far are we from perſwading you to deſpair of this, that we perſwade you not to make any doubt of it. It is life, and not Death, that is the firſt part of our Meſſage to you: our Commiſſion is to offer ſalvation, certain ſalvation: a ſpeedy, glorious, everlaſting ſalvation, to every one of you: to the pooreſt beggar as well as the greateſt Lords: to the worſt of you: even to drunkards, wſearers, worldings, thieves, yea to the deſpiſers and reproachers of the

the holy way of ſalvation. We are commanded by the Lord our Maſter, to offer you a pardon for all thats paſt, if you will but now at laſt Return and Live: we are commanded to beſeech and intreate you to accept the offer and Return; to tell you what preparation is made by Chriſt; what Mercy ſtayes for you; what Patience waiteth on you; what Thoughts of kindneſſe God hath towards you; and how happy, how certainly and unſpeakably happy you may be if you will. We have indeed alſo a Meſſage of wrath and death, yea of a twofold wrath and death; but neither of them is our principal Meſſage: we muſt tell you of the wrath that is on you already, and the death that you are born under, for the breach of the Law of works: but this is but to ſhew you the need of Mercy, and provoke

voke you to esteem the grace of the Redeemer. And we tell you nothing but the truth which you must know: for who will seek out for Physick that knows not that he is sick? our telling you of your misery is not it that makes you miserable, but driveth you out to seek for mercy. It is you that have brought this death upon your selves. We tell you also of another death, even remediless, and much greater torment, that will fall on those that wil not be Converted. But as this is true, and must be told you, so it is but the last and saddest part of our Message. We are first to offer you Mercy, if you will Turn: and it is only those that will not Turn, nor hear the voice of Mercy, that we must for-etel damnation to, Will you but cast away your transgressions, delay no longer, but come away at the Call of Christ, and be Converted,

Converted, and become new creatures, and we have not a word of damning wrath or death to ſpeak againſt you, I do here in the name of the Lord of Life proclaim to you all that hear me this day, to the worſt of you, to the greateſt, to the oldeſt ſinner, that you may have mercy and ſalvation, if you will but Turn. There is mercy in God, there is ſufficiency in the ſatisfaction of Chriſt, the promiſe is free, and full, and univerſal; you may have Life, if you will but Turn. But then as you love your ſouls, remember what Turning it is that the Scripture ſpeaks of. It is not to mend the old houſe, but to pull down all, and build anew, on Chriſt the Rock and ſure foundation. It is not to mend ſomewhat in a carnal courſe of life, but to mortifie the fleſh, and live after the Spirit. It is not to ſerve the fleſh and the world in a

more reformed way, without any ſcandalous diſgraceful ſins, and with a certain kind of Religiouſneſs. But it is to change your Maſter, and your Work, and End, and ſet your face the contrary way, and do all for the life that you never ſaw, and Dedicate your ſelves and all you have to God. This is the change that muſt be made if you will live.

Your ſelves are witneſſes now, that it is Salvation and not Damnation that is the great Doctrine I preach to you, and the firſt part of my meſſage to you. Accept of this, and we ſhall go no further with you; for we would not ſo much as affright or trouble you with the name of damnation, without neceſſity.

But if you *will* not be ſaved, there's no remedy, but Damnation muſt take place. For there is no middle place between the two: You

You muſt have either Life or Death.

And we are not only to *offer* you Life; but to ſhew you the Grounds on which we do it, and call you to believe that God doth mean indeed as he ſpeaks: that the Promiſe is true, and extendeth Conditionally to *you* as well as others, and that heaven is no fancy, but a true felicity.

If you ask where is our Commiſſion for this offer; among an hundred Texts of Scripture, I will ſhew it you in theſe few.

Firſt, you ſee it here in my Text, and the following verſes, and in the 18. of *Ezek.* as plain as can be ſpoken. And in 2 *Cor.* 5. 17, 18, 19, 20, 21. you have the very ſum of our Commiſſion, [*If any man be in Chriſt, he is a new creature; old things are paſt away; behold all things are become new. And all things are of God, who hath*

reconciled us to himself by Jesus Christ, and hath given to us the Ministery of Reconciliation, to wit, that God was in Christ Reconciling the world unto himself, not imputing their trespasses to them, and hath committed unto us the word of Reconciliation: now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled unto God; for he hath made him to be sin for us who knew no sin, that we might be made the Righteousness of God in him.] So *Mark* 16. 15, 16. *Go ye into all the world and preach the Gospel to every creature: He that believeth* (that is with such a Converting faith as is expressed [*and is baptized, shall be saved; and he that beliveth not shall be damned.*] And *Luke* 24. 46, 47. [*Thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance* (which

(which is Converſion) *and Remiſſion of ſins, ſhould be preached in his name among all Nations.*] And *Acts* 5. 30, 31. *The God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree; him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance to* Iſrael, *and forgiveneſs of ſins.* [And *Acts* 13. 38, 39. *Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that belive, are juſtified from all things, from which ye could not be juſtified by the Law of* Moſes.] And leſt you think this offer is reſtrained to the Jews, ſee *Gal.* 6. 15. [*For in Chriſt Jeſus neither Circumciſion availeth any thing, nor uncircumciſion, but a new creature.*] And *Luke* 14. 17. [*Come, for all things are now ready;*] and *ver.* 23, 24.]

You see by this time that we are commanded to offer Life to *you all*, and to tell you from God, that if you will *Turn* you may *Live*.

Here you may safely trust your souls: for the Love of God is the Fountain of this offer, *John* 3. 16, and the blood of the Son of God hath purchased it: the faithfulness and truth of God is engaged to make the promise good: Miracles have sealed up the truth of it: Preachers are sent through the world to proclaim it; the Sacraments are instituted and used for the solemn Deliverie of the mercie offered, to them that will accept it: and the Spirit doth open the heart to entertain it, and is it self the earnest of the full possession. So that the truth of it is past controversie, that the worst of you all, & every one of you, if you will but be *Converted*, may be *Saved*.

Indeed

Indeed if you will needs believe that you ſhall be ſaved *without* Converſion, then you believe a falſhood: and if I ſhould preach that to you, I ſhould preach a lie: this were not to believe God, but the *Devil* and your own deceitful hearts. God hath his promiſe of Life, and the Devil hath *his* promiſe of Life: Gods promiſe is, [*Return and Live*] The Devils promiſe is, [*you ſhall live whether you turn or not*] The word of God is as I have ſhewed you. [*Except ye be converted and become as little children, ye cannot enter into the Kingdom of heaven*, Matth. 18. 3. *Except a man be born again, he cannot enter into the Kingdom of God*, John 3. 3,5. *Without holineſſe none ſhall ſee God*, Hebrews 12,14.] The Devils word is [*You may be ſaved without being born again and Converted: you may do well enough without being holy; God doth but*

frighten you; he is more merciful then to do as he ſaith: he will be better to you then his word.] And alas, the greateſt part of the world belive this word of the Devil, before the word of God; juſt as our firſt ſin and miſery came into the world. God ſaid to our firſt parents, [*If ye eat ye ſhall Die.*] And the Devil contradicteth him, and ſaith, [*Ye ſhall not Die*] and the woman believed the Devil before God. So now the Lord ſaith [*Turn or Die*] And the Devil ſaith, [*You ſhall not die, if you do but cry God mercy at laſt, and give over the acts of ſin when you can practiſe it no longer.*] And this is the word that the world believes. O hainous wickedneſs, to belive the Devil before God!

And yet that is not the worſt: but blaſphemouſly they call this *a Believing and Truſting God*, when they put him in the ſhape of Satan,

tan, who was a lyar from the beginning, and when they believe that the word of God is a lye, they call this a *Truſting God*, and ſay they Believe in him, and Truſt on him for ſalvation: Where did ever *God* ſay, that the unregenerate, unconverted, unſanctified ſhall be ſaved? Shew ſuch a word in Scripture. I challenge you, if you can. Why this is the *Devils* word, & to believe it is to believe the *Devil*, and the ſin that is commonly called *Preſumption*; and do you call this a *believing and truſting God*? There is enough in the Word of God to comfort and ſtrengthen the hearts of the ſanctified; but not a word to ſtrengthen the hands of wickedneſs, nor to give men the leaſt hope of being ſaved, though they be never ſanctified.

But if you will *Turn* and come into the way of Mercy, the Mercy

of the Lord is ready to entertain you. Then Truſt God for ſalvation boldly and confidently, for he is engaged by his word to ſave you. He will be a Father to none but his children, and he will ſave none but thoſe that forſake the world, the Devil, and the fleſh, and come in to his family to be members of his Son, and have Communion with his Saints. But if they *will* not come in, it is long of themſelves: His doors are open: He keeps none back: He never ſent ſuch a meſſage as this to any of you: [*Its now too late: I will not receive thee though thou be Converted.*] He *might* have done ſo, and done you no wrong: but he *did* not: he *doth* not to this day; He is ſtill ready to receive you, if you were but ready unfeignedly and with all your hearts to *Turn*. And the fulneſſe of this truth will yet more *appear* in the two following

ing Doctrines, which I ſhall therefore next proceed to, before I make any further application of this.

Doct. 3. *GOD taketh Pleaſure in mens Converſion and Salvation: but not in their Death or Damnation: he had rather they would Return and Live, then go on and die.*

I ſhall firſt teach you how to underſtand this; and then clear up the truth of it to you.

And for the firſt, you muſt obſerve theſe following things. 1. A *ſimple willingneſs or complacency* is the firſt act of the *will*, following the *ſimple apprehenſion* of the *underſtanding*, before it proceedeth to *compare things* together. But the *chooſing* act of the *will* is a following act, and ſuppoſeth the *comparing practical* act of the

the *understanding*: and these two acts may often be carried to *contrary* objects, without any fault at all in the person.

2. An unfeigned willingnesse may have divers degrees. Some things I am so far willing of, as that I will do all that lieth in my power to accomplish it: and some things I am truly willing *another* should do, when yet I will not do all that ever I am able to procure it, having many Reasons to disswade me there-from; though yet I will do all that belongs to me to do.

3. The will of a *Ruler, as such*, is manifested *in making and executing Laws*: but the will of a *man* in his *simple natural capacity*, or as *absolute Lord* of his *own*, is manifested in desiring or resolving of *events*.

4. A Rulers will, as *Law-giver*, is first, and principally that his *Laws be obeyed*: and not at all that

that the penalty be executed on any, but only on ſuppoſition that they *will not obey his precepts.* But a Rulers will, as *Judge*, ſuppoſeth the Law already either kept or broken: and therefore he reſolveth on rewards or puniſhments accordingly.

Having given you theſe neceſſary Diſtinctions, I ſhall next apply them to the caſe in hand, in theſe follow ng Propoſitions.

1. It is in the *glaſs* of the *word and creatures* that in this life we muſt know God: and ſo according to the nature of man we aſcribe to him *Underſtanding and will*, removing all the imperfections that we can, becauſe we are capable of no higher Poſitive conceptions of him.

2. And on the ſame grounds we do (with the Scripture) *diſtinguiſh* between the *acts of Gods will*; as diverſified from the reſpects of the

the objects, though as to Gods *essence* they are all alone.

3. And the boldlier; because that when we speak of Christ, we have the more ground for it from his humane nature.

4. And thus we say that the *simple Complacency*, *Will* or *Love* of God *is* to all that is *Naturally*, or *Morally good*, according to the *nature* and *degree* of its *goodness*. And so he hath pleasure in the Conversion and Salvation of all, which yet will never come to pass.

5. And God as *Ruler* and *Lawgiver* of the world, hath so far a *Practical Will* for their salvation, as to make them a free *Deed of Gift of Christ and Life*, and an act of Oblivion for all their sins, so be it they will not unthankfullie reject it; and to command his Messengers to offer this Gift to all the world, and perswade them to accept

cept it. And ſo he doth *all* that *as Law-giver or Promiſer* belongs to him to do for their ſalvation.

6. But yet he reſolveth as *Law-giver*, that they that will not turn ſhall die: And as *Judge*, when their day of grace is paſt, he will execute that Decree.

7. So that he thus unfeignedly willeth the Converſion of thoſe that never will be Converted, but not as *Abſolute Lord*, with the *fulleſt efficacious Reſolution*, nor as a thing which he reſolveth ſhall undoubtedly come to paſs, or would engage all his power to accompliſh. It is in the power of a Prince to ſet a guard upon a Murderer to ſee that he ſhall not murder and be hanged. But if upon good reaſon he forbear this, & do but ſend to his ſubjects, and warn and intreat them not to be murderers, I hope he may wel ſay that he would not have them murder and be hanged,

hanged: he takes no pleasure in it, but rather that they forbear and live. And if he do more for some, upon some special reason, he is not bound to do so by all. The King may well say to all the Murderers and Felons in the Land, [*I have no pleasure in your death, but rather that you would obey my Laws and live: but if you will not, I am resolved for all this that you shall die.*] The Judge may truly say to the Thief or Murderer, [*Alas man, I have no delight in thy death: I had rather thou hadst kept the Law, and saved thy life: but seeing thou wilt not, I must condemn thee, or else I should be unjust.*] So though God have no *Pleasure* in your *damnation*, and therefore calls upon you to *Return and Live*, yet he hath *Pleasure in the demonstration of his own justice*, and the executing his *Laws*, and therefore he is for all this fully resolved.

ſolved, that if you *will not be Converted*, you ſhall be *Condemned*. If God were ſo much againſt the death of the wicked, as that he were reſolved to do all that he can to hinder it, then no man ſhould be Condemned: whereas Chriſt telleth you that few will be ſaved. But ſo *far* God is againſt your damnation, as that he will teach you, and warn you, and ſet before you life and death, and offer you your choice, and command his Miniſters to intreat you not to damn your ſelves, but accept his Mercy, and ſo to leave you without excuſe; but if this will not do, and if ſtill you be Unconverted, he profeſſeth to *you*, he is reſolved of your damnation, and hath commanded us to ſay to you in his name, *Verſe* 8. *O wicked man, thou ſhalt ſurely die!* And Chriſt hath little leſs then ſworn it over and over, with a *Verily, verily,*

except

except ye be Converted, and born again, ye cannot enter into the Kingdom of Heaven, Matth. 18.3. *John* 3. 3. Mark, that he ſaith [*You cannot*] It is in vain to hope for it, and in vain to dream that God is willing of it; for it is a thing that *cannot* be.

In a word you ſee then the meaning of the Text, that God the great *Law-giver* of the world doth take no pleaſure in the death of the wicked, but rather that they Turn and Live; though yet he be reſolved that none ſhall Live but thoſe that Turn; and as *Judge*, even delighteth in Juſtice and manifeſting his hatred of ſin; though not in their miſery which they have brought upon themſelves in it ſelf conſidered.

2. And for the *proofs* of the point, I ſhall be very brief in them, becauſe I ſuppoſe you eaſily believe it already.

1. The

1. The very *gracious nature* of God, proclaimed *Exod.* 34. 6. & 20. 6. and frequently elſewhere, may aſſure you of this, that he hath no pleaſure in your death:

2. If God had more pleaſure in thy Death then in thy Converſion and Life, he would not have ſo frequently commanded thee in his word to Turn; he would not have made thee ſuch promiſes of Life, if thou wilt but Turn; he would not have perſwaded thee to it by ſo many Reaſons. The tenour of his *Goſpel* proveth the point.

3. And his Commiſſion that he hath given to the Miniſters of the Goſpel, doth fully prove it. If God had taken more pleaſure in thy damnation, then in thy Converſion and Salvation, he would never have charged us to offer you Mercy, and to teach you the Way of Life both publikely and privately, and

and to intreat and beſeech you to turn and live; to acquaint you with your ſins, and foretell you of your danger, and to do all that poſſibly we can for your Converſion; and to continue patiently ſo doing, though you ſhould hate us, or abuſe us for our pains. Would God have done this, and appointed his Ordinances for your good, if he had taken pleaſure in your death?

4. It is proved alſo by the courſe of his providences. If God had rather you were damned then Converted and Saved, he would not ſecond his word with his works, and entice you by his daily kindneſs to himſelf, and give you all the mercies of this life, which are his means to *lead you to Repentance*, *Rom.* 2, 4. and bring you ſo often under his rod, to force you into your wits; he would not ſet ſo many examples

before

before your eies; no nor wait on you ſo patiently as he doth from day to day, and year to year. Theſe be not ſigns of one that taketh pleaſure in your death. If *this* had been his delight, how eaſily could he have had thee long ago in Hell? How oft before this could he have catcht thee away in the midſt of thy ſins, with a curſe, or oath, or lye in thy mouth, in thy ignorance, and pride, and ſenſualitie? When thou waſt laſt in thy drunkenneſs, or laſt deriding the waies of God, how eaſilie could he have ſtopt thy breath, and tamed thee with his Plagues, and made thee ſober in another world! Alas, how ſmall a matter is it for the Lord Almightie to rule the tongue of the prophaneſt railer, and tye the hands of the moſt malicious perſecutor, or calm the fury of the bittereſt of his enemies, and make them know that they

they are but worms? If he ſhould but frown upon thee, thou would'ſt drop into thy grave. If he gave Commiſſion to one of his Angels to go and deſtroy ten thouſand ſinners, how quickly would it be done! How eaſilie can he lay thee on thy bed of languiſhing, and make thee lie roaring there in pain, and make thee eat the words of reproach which thou haſt ſpoken againſt his Servants, his Word, his Worſhip and his holy Waies? And make thee ſend to beg their praiers whom thou didſt deſpiſe in thy preſumption? How eaſily can he lay that fleſh under gripes and groans, and make it too weak to hold thy ſoul, and make it more loathſom then the dung of the earth? That fleſh which now muſt have what it loves, & muſt not be diſpleaſed though God be diſpleaſed; but muſt be humored in meats, and drink, and cloaths, whatever God

God ſay to the contrarie, how quickly would the frowns of God conſume it? When thou waſt paſſionatelie defending thy ſin, and quarrelling with them that would have drawn thee from it, and ſhewing thy ſpleen againſt the reprover, and pleading for the works of darkneſs; how eaſily could God have ſnatcht thee away in a moment, and ſet thee before his dreadful Majeſty, where thou ſhouldſt ſee ten thouſand times ten thouſand of glorious Angels waiting on his throne? and have called thee there to plead thy cauſe, and asked thee, *What haſt thou now to ſay againſt thy Creator, his Truth, his Servants, or his holy waies? Now plead thy cauſe, and make the beſt of it that thou canſt. Now what canſt thou ſay in excuſe of thy ſin? Now give account of thy worldlineſſe and fleſhly life, of thy time, of all the mercies thou haſt had.*

had. O how thy ſtubborn heart would have melted, and thy proud looks be taken down, and thy countenance be appalled, and thy ſtout words turned into ſpeechleſs ſilence, or dreadful cries, if God had but ſet thee thus at his Bar, and pleaded his own cauſe with thee, which thou haſt here ſo maliciouſlie pleaded againſt! How eaſily can he at any time ſay to thy guilty ſoul, [*Come away and live in that fleſh no more till the reſurrection*] and it cannot reſiſt? A word of his mouth would take off the poiſe of thy preſent life, and then all thy parts and powers would ſtand ſtill: and if he ſay unto thee, [*Live no longer*: or *live in Hell*] thou couldſt not diſobey.

But God hath yet done none of this; but hath patientlie forborn thee, and mercifullie upheld thee: and given thee that breath which thou

thou didſt breath out againſt him, and given thoſe mercies which thou didſt ſacrifice to thy fleſh, and afforded thee that proviſion, which thou ſpenteſt to ſatisfie thy greedy throat; he gave thee every minute of that time, which thou didſt waſte in idleneſs, or drunkenneſs, or worldlineſs; and doth not all this Patience and Mercy ſhew that he deſired not thy damnation? Can the Candle burn without the oyl? Can your houſes ſtand without the earth to bear them? As well as you can live an hour without the ſupport of God. And why did he ſo long ſupport thy life, but to ſee when thou wouldſt bethink thee of the folly of thy ways and return and live? Will any man purpoſely put arms into his enemies hands to reſiſt him? or hold the Candle to a Murderer that is killing his children, or to an idle ſervant that

playes or sleeps the while. Surely it is to see whether thou wilt at last Return and Live, that God hath so long waited on thee.

5. It is further proved by the sufferings of his Son that God taketh no pleasure in the death of the wicked: would he have ransomed them from death at so dear a rate? Would he have astonished Angels & men by his condescension? Would God have dwelt in flesh, and have come in the form of a servant, and have assumed humanity into one person with the Godhead, and would Christ have lived a life of sufferiug, and dyed a cursed death for sinners, if he had rather taken pleasure in their death? Suppose you saw him but so busie in preachitg and healing them, as you find him in *Mark* 3. 21. or so long in fasting, as in *Mat.* 4. or all night in prayer, as in *Luke* 6. 12. or praying with the drops

drops of blood trickling from him instead of sweat, as *Luke* 22.44. or suffering a cursed death upon the Crosse, and pouring out his soul as a sacrifice for our sins: Would you have thought these the signs of one that delighted in the death of the wicked?

And think not to extenuate it by saying that this was only for his Elect. For it was *thy* sin, and the sin of all the world that lay upon our Redeemer; and his sacrifice and satisfaction is *sufficient* for all, and the fruits of it are offered to one as well as another: but it is true, that it was never the intent of his mind to pardon & save any that would not by faith and repentance be Converted. If you had seen and heard him weeping and bemoaning the state of a disobedient impenitent people, *Luke* 19. 41. 41. or complaining of their stubbornes, as *Mat.* 23. 37.

Oh Jeruſalem, Jeruſalem, how oft would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, & ye would not? Or if you had ſeen and heard him on the Croſs praying for his Perſecutors, [*Father forgive them, for they know not what they do*] would you have ſuſpected that he had delighted in the death of the wicked; even of thoſe that periſh by their wilfull unbelief? When *God hath ſo loved*, (not only loved, but *ſo loved*) *the world, as to give his only begotten Son, that whoſoever beliveth in him*, by an effectuall faith) *ſhould not periſh but have everlaſting life*: I think he hath hereby proved againſt the malice of men and devils, that he takes no pleaſure in the death of the wicked, but had rather that they would *Turn* and *Live*.

6. Laſtly, If all this will not yet ſatisfie you, take his own word,

word, that knoweth beſt his own mind, or at leaſt believe his oath: but this leadeth me up to the fourth Doctrine.

Doct. 4. *THE Lord hath confirmed it to us by his Oath, that he hath no pleaſure in the death of the wicked, but that he Turn and Live; that he may leave man no pretence to queſtion the truth of it.*

If you dare queſtion his Word, I hope you dare not queſtion his Oath. As Chriſt hath ſolemnly proteſted, that the Unregenerate and Unconverted cannot enter into the Kingdom of Heaven, *Mat.* 18. 3. *John* 3. 3. So God hath ſworn that his pleaſure is not in their death, but in their Converſion and Life. And as the Apoſtle ſaith, *Heb.* 6. 13, 16. 17, 18. *Be-*

cauſe he can ſwear by no greater then himſelf, he ſaith, *As I live*, &c. *For men verily ſwear by the greater, and an oath for confirmation is to them an end of ſtrife, wherein God willing more abundantly to ſhew unto the heirs of Promiſe the immutability of his counſel, confirmed it by an oath, that by two immutable things, in which it was impoſsible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us, which we have as an Anchor of the ſoul both ſure and ſtedfaſt.* If there be any man that cannot reconcile this truth with the Doctrine of Predeſtination, or the actual damnation of the wicked, that's his own ignorance: he hath no pretence left to denyor queſtion therefore the truth of the point in hand: For this is confirmed by the Oath of God, and therefore muſt not be diſtorted

to

to reduce it to other points: but doubtful points muſt rather be reduced to it, and certain truths muſt be believed to agree with it, though our ſhallow brains do hardly diſcern the agreement.

Uſe.

I do now intreate thee, if thou be an Unconverted ſinner that heareſt theſe words, that thou wouldſt ponder a little upon the forementioned Doctrines, and bethink thy ſelf awhile, *who it is* that takes pleaſure in thy ſin and damnation? Certainly it is not God: he hath ſworn for his part that he takes no pleaſure in it. And I know it is not the pleaſing of him that you intend in it. You dare not ſay, that you drink, & ſwear, and neglect holy duties, and quench the motions of the Spirit,

to pleaſe God. That were as if you ſhould reproach the Prince, and break his Law, and ſeek his death, and ſay, you did all this to pleaſe him.

Who is it then that takes pleaſure in your ſin and death? Not any that bear the image of God, for they muſt be like-minded to him. God knows its ſmal pleaſure to your faithfull Teachers to ſee you ſerve your deadly enemy, and madly venture your eternal ſtate, and wilfully run into the flames of Hell. Its ſmall pleaſure to them to ſee upon your ſouls (in the ſad effects) ſuch blindneſs, and hard-heartedneſs, and careleſneſs and preſumption, ſuch wilfulneſs in evil, and ſuch unteachableneſs, and ſtifneſs againſt the ways of life and peace; they know theſe are marks of death and of the wrath of God, and they know from the Word of God, whats like to be

the

the end of them: And therefore it is no more pleasure to them, then to a tender Physitian to see the Plague-marks break out upon his Patient. Alas, to foresee your everlasting Torments, and know not how to prevent them! To see how near you are to hell, and we cannot make you believe it, and consider it! To see how easily, how certainly you might scape, if we knew but how to make you willing! How fair you are for everlasting salvation, If you would but Turn and do your best, and make it the care and business of your lives! but you will not do it. If our lives lay on it we cannot perswade you to it. We study day and night what to say to you, that may convince you and perswade you, and yet it is undone: we lay before you the word of God, and shew you the very Chapter and verse where it is written,

that you cannot be ſaved except you be Converted; and yet we leave the moſt of you as we find you. We hope you will believe the word of God, though you believe not us; and that you will regard it when we ſhew you the plain Scripture for it: but we hope in vain, & labour in vain, as to any ſaving change upon your hearts. And do you think that this is a pleaſant thing to u? Many a time in ſecret prayer we are fain to complain to God with ſad hearts [*Alas Lord, we have ſpoken to them in thy name, but they little regard us: we have told them what thou bidſt us tell them concerning the danger of an unconverted ſtate, but they do not believe us; we have told them that thou haſt proteſted, that there is no peace to the wicked*, Iſaiah 48. 22. and 57. 21. *but the worſt of them all will ſcarce believe that they are wicked*

wicked: we have ſhewed them thy word, where thou haſt ſaid, that if they live after the fleſh they ſhall die, Rom. 8. 23. *but they ſay, they will believe in thee, when they will not believe thee: and that they will truſt in thee, when they give no credit to thy word; and when they hope that the threatnings of thy word are falſe, they will yet call this a hoping in God: and though we ſhew them where thou haſt ſaid, that when a wicked man dyeth all his hopes periſh, yet cannot we perſwade them from their deceitful hopes,* Prov. 11. 7. *We tell them what a baſe unprofitable thing ſin is; but they love it, and therefore will not leave it. We tell them how dear they buy this pleaſure, and what they muſt pay for it in everlaſting torment, and they bleſs themſelves, and will not believe it, but will do as the moſt do, and becauſe God is mercifull, they will not believe him, but will*

venture

venture their ſouls, come on it what will; we tell them how ready the Lord is to receive them, and this doth but make them delay their Repentance, and be bolder in their ſin. Some of them ſay, they purpoſe to repent, but they are ſtill the ſame; and ſome ſay, they do repent already, when yet they are not converted from their ſin. We exhort them, we intreat them; we offer them our help, but we cannot prevail with them: but they that were drunkards are drunkards ſtill, and they that were voluptuous fleſh-pleaſing wretches, are ſuch ſtill; and they that were worldlings, are worldlings ſtill; and they that were ignorant, and proud and ſelf-conceited, are ſo ſtill: Few of them will ſee and confeſs their ſin, and fewer will forſake it, but comfort themſelves that all men are ſinners, as if there were no difference between a Converted ſinner and an Unconverted: Some

of

of them will not come near us, when we are willing to inſtruct them, but think they know enough already, and need not our inſtruction; and ſome of them will give us the hearing, and do what their liſt; and moſt of them are like dead men that cannot feel; ſo that when we tell them of the matters of everlaſting conſequence, we cannot get a word of it to their hearts. If we do not obey them and humour them in baptizing the children of the moſt obſtinately wicked, and giving them the Lords Supper, and doing all that they would have us though never ſo much againſt the Word of God, they will hate us, and rail at us: but if we beſeech them but to confeſs and forſake their ſins, and ſave their ſouls, they will not do it. We tell them, if they will but Turn, we will deny them none of the Ordinances of God; neither Baptiſm to their children, nor the Lords Supper to themſelves:

but

but they will not hear us: they would have us to disobey God, and damn our own souls, to please them, and yet they will not turn and save their own souls to please God. They are wiser in their own eyes than all their teachers; they rage, and are confident in their own way; and if we would never so fain, we cannot change them. Lord, this is the case of our miserable neighbours, and we cannot help it: we see them ready to drop into hell, and we cannot help it: we know if they would unfeignedly turn, they might be saved; but we cannot perswade them: if we would beg it of them on our knees, we cannot perswade them to it, if we would beg it of them with tears, we cannot perswade them; and what more can we do?

These are the secret complaints and moans that many a poor Minister is fain to make. And do you think that he hath any *Pleasure* in

in this? Is it a *Pleaſure* to him to ſee you go on in ſin, and cannot ſtop you? to ſee you ſo miſerable, and cannot ſo much as make you ſenſible of it? to ſee you merry, when you are not ſure to be an hour out of hell? to think what you muſt for ever ſuffer, becauſe you will not Turn? and to think what an everlaſting life of Glory you wilfully deſpiſe and caſt away? What ſadder thing can you bring to their hearts? and how can you deviſe to grieve them more.

Who is it then that you Pleaſure by your ſin and death? It is none of your underſtanding godly friends: Alas it is the grief of their ſouls to ſee your miſery; and they lament you many a time when you give them little thanks for it, and when you have not hearts to lament your ſelves.

Who is it then that takes Pleaſure

ſure in your ſin? It is none but the three great enemies of God whom you renounced in your Baptiſm, & now are turned falſly to ſerve.

1. The Devil indeed takes pleaſure in your ſin and death: For this is the very end of all his temptations. For this he watcheth night and day: You cannot deviſe to pleaſe him better, then to go on in ſin: How glad is he when he ſees thee going to the Ale-houſe or other ſin? and when he heareth thee curſe, or ſwear, or rail? How glad is he when he heareth thee revile the Miniſter that would draw thee from thy ſin, and help to ſave thee? Theſe are his delight.

2. The wicked alſo are delighted in it: For it is agreeable to their nature.

3. But I know for all this that it is not the pleaſing of the Devil that you intend, even when you pleaſe

pleaſe him; but it is your *own fleſh*, the greateſt and moſt dangerous enemy, that you intend to pleaſe. it is the fleſh that would be pampered, that would be pleaſed in meat, and drink and cloathing, that would be pleaſed in your company, and pleaſed in applauſe and credit with the world, and pleaſed in ſports, and luſt, and idleneſs; this is the Gulf that devoureth all. This is the very god that you ſerve, (for the Scripture ſaith of ſuch, *that their bellies are their gods*, Phil. 3. 18.)

But I beſeech you ſtay a little, and conſider the buſineſs.

1. *Queſt.* Should your fleſh be pleaſed before your Maker? Will you diſpleaſe the Lord, and diſpleaſe your Teachers, and your godly friends, and all to pleaſe your brutiſh Appetites, or ſenſual deſires? Is not God worthy to be the Ruler of your fleſh?

If

If *he* ſhall not Rule it, he will not ſave it: you cannot in reaſon expect that he ſhould.

2. *Queſt.* Your *fleſh* is pleaſed with your ſin: but is your *conſcience* pleaſed? Doth not *it* grudge within you, and tell you ſometimes that all is not well, and that your caſe is not ſo ſafe as you make it to be? and ſhould not your ſoul and conſcience be pleaſed before that corruptible fleſh?

3. *Queſt.* But is not your *fleſh* preparing for its *own diſpleaſure* alſo? it loves the bait, but doth it love the hook? It loves the ſtrong drink and ſweet morſels, it loves its eaſe and ſports, and merriment; it loves to be rich and well ſpoken of by men, and to be ſome body in the world: but doth it love the curſe of God? Doth it love to ſtand trembling before his bar, & to be judged to everlaſting fire? Doth it love to be

be tormented with the Devils for ever? Take all together; for there is no ſeparating ſin & hell, but only by faith and true Converſion; if you will keep one, you muſt have the other. If Death and Hell be pleaſant to you, no wonder then if you go on in ſin; but if they be not (as I am ſure they be not) then what if ſin were never ſo pleſant, is it worth the loſſe of Life Eternal? Is a little drink or meat, or eaſe, is the good words of ſinners, is the riches of this world to be valued above the joyes of Heaven? Or are they worth the ſuffering of Eternall fire? Sirs, theſe queſtions ſhould be conſidered, before you go any further, by every man that hath Reaſon to conſider, and that believes he hath a ſoul to ſave or loſe.

Well, the Lord here ſweareth that *he* hath no Pleaſure in your Death,

Death, but rather that you would Turn and Live: if yet you will go on, and dye, rather then Turn, remember it was not to *please God* that you did it; it was to please the world, and to please your selves. And if men will damn *themselves to please themselves*, and run into endless *Torments* for *Delights*, and have not the wit, the hearts, the grace to hearken to God or man that would reclaim them, what Remedy but they must take what they get by it and repent it in another manner, when it is too late! Before I proceed any further in the Application, I shall come to the next Doctrine, which giveth me a fuller ground for it.

Doct.

Doct. 5. *SO earneſt is God for the Converſion of ſinners, that he doubleth his Commands and Exhortations with vehemency; Turn ye, Turn ye, Why will ye die.*

This Doctrine is the Application of the former, as by a Uſe of Exhortation, and accordingly I ſhall handle it. Is there ever an Unconverted ſinner that heareth theſe vehement words of God? Is there ever a man or woman in this Aſſembly that is yet a ſtranger to the renewing ſanctifying work of the Holy Ghoſt? (It is an happy Aſſembly if it be not ſo with the moſt) Hearken then to the voice of your Maker, and Turn to him by Chriſt without delay. Would you know the Wil of God? Why this is his Will, that you preſently

ſently Turn. Shall the living God ſend ſo earneſt a Meſſage to his creatures, and ſhould they not obey? Hearken then all you that live after the fleſh: the Lord that gave thee thy breath and being, hath ſent a Meſſage to thee from heaven; and this is his Meſſage, [*Turn ye, Turn ye, why will you die?*] He that hath ears to hear let him hear. Shall the voice of the Eternal Majeſty be neglected? If he do but terribly thunder, thou art afraid. O but this voice doth more nearly concern thee. If he did but tell thee thou ſhalt die to morrow, thou would not make light of it. O but this word concerneth thy life or death everlaſting. It is both a Command and an Exhortation. As if he had ſaid to thee. [*I charge thee upon the allegiance that thou oweſt to me thy Creatour and Redeemer, that thou renounce the fleſh, the world, and the Devil,*

Devil, and Turn to me that thou maiſt Live. I condeſcend to intreat thee, as thou either loveſt or feareſt him that made thee; as thou loveſt thine own life, even thine everlaſting Life, Turn and Live; as ever thou wouldeſt eſcape eternal miſery Turn, Turn, for why wilt thou die?] And is there a heart in man, in a reaſonable creature, that can once refuſe ſuch a Meſſage, ſuch a Command, ſuch an Exhortation as this? O what a thing then is the heart of man!

Hearken then all that love your ſelves, and all that regard your own ſalvation. Here is the joyfulleſt Meſſage that ever was ſent to the ears of man. *Turn ye, Turn ye, why will you die?* You are not yet ſhut up under deſperation. Here is mercy offered you, Turn and you ſhall have it. O Sirs, with what glad and joyful hearts ſhould you receive this tidings!

dings. I know this is not the first time that you have heard it; but how have you regarded it, or how do you regard it now? Hear all you ignorant, careless sinners, the Word of the Lord! Hear all you worldlings, you sensual flesh-pleasers; you Gluttons, and Drunkards, and Whore-mongers, and Swearers; you Railers and Back-biters, Slanderers and Lyars; *Turn ye, Turn ye, why will you die?*

Hear all you cold and out-side Professors, and all that are strangers to the life of Christ and never knew the Power of his Cross and Resurrection, and never felt your hearts warmed with his love, and live not on him as the strength of your souls, *Turn ye, Turn ye, why will you die?*

Hear all that are void of the Love of God, whose hearts are not toward him, nor taken up with the

the hopes of glory, but ſet more by your earthly proſperity and delights, then by the Joys of Heaven; all you that are religious but a little on the by, and give God no more then your fleſh can ſpare; that have not denied your carnal ſelves, and forſaken all that you have for Chriſt, in the eſtimation and grounded reſolution of your ſouls, but have any one thing in the world ſo dear to you, that you cannot ſpare it for Chriſt if he require it, but will rather venture on his diſpleaſure then forſake it, *Turn ye, Turn ye, Why will you die?*

If you never heard it, or obſerved it before, Remember that you were told from the Word of God this day, that if you will but turn, you may live, and if you will not turn, you ſhall ſurely die.

What now will you do Sirs?

What is your resolution? Will you turn, or will you not? Halt not any longer between two opinions: if the Lord be God, follow him: if your flesh be God, then serve it still. If Heaven be better then earth and fleshly pleasures, come away then, and seek a better Country, and lay up your treasure where rust and mothes do not corrupt, and thieves cannot break through and steal, and be awakened at last with all your might, to seek the Kingdom that cannot be moved, *Heb.* 12. 28. and to employ your lives on an higher design, and turn the stream of your cares and labours another way then formerly you have done. But if earth be better then heaven, or will do more for you, or last you longer, then keep it, and make your best of it, and follow it still. Sirs, are you resolved what to do? if you be not, I will set a

few

few more moving Conſiderations before you, to ſee if reaſon will make you reſolve.

Conſider firſt, *What preparations Mercy hath made for your ſalvation*: and what pitty it is that any man ſhould be damned after all this. The time was when the flaming ſword was in the way, and the curſe of Gods Law would have kept thee back, if thou hadſt been never ſo willing to turn to God: The time was when thy ſelf and all the friends that thou haſt in the world, could never have procured thee the pardon of thy ſins paſt, though thou hadſt never ſo much lamented and reformed them. But Chriſt hath removed this impediment by the ranſom of his blood. The time was that God was wholly unreconciled, as being not ſatisfied for the violation of his Law: But now he is ſo far ſatisfied & recon-

ciled, as that he hath made thee a free Act of Oblivion, and a free deed of Gift of Christ and Life, and offereth it to thee, and intreateth thee to accept it, and it may be thine if thou wilt. For, *he was in Christ reconciling the world to himself, and hath committed to us the word of actual reconciliation*, 2 *Cor.* 5. 18, 19. Sinners, we are commanded to do this message to you all, as from the Lord, [*Come, for all things are ready*] *Luke* 14. 17. Are *all things ready*, and are *you unready*? *God* is ready to entertain you, and pardon all that you have done against him, if you will but come. As *long* as you have sinned, as *wilfully* as you have sinned, as *hainously* as you have sinned, he is ready to cast all behind his back, if you will but come. Though you have bin Prodigals, and run away from God, and have staid so long,

he is ready even to meet you, and embrace you in his arms; and rejoyce in your converſation, if you will but turn. Even the earthly worldling, the ſwiniſh drunkard, may find God ready to bid them welcome, if they will but come. Doth not this turn thy heart within thee? O ſinner, if thou have an heart of fleſh, and not of ſtone in thee, methinks this ſhould melt it. Shall the dreadful infinite Majeſty of heaven even wait for thy returning, and be ready to receive thee, who haſt abuſed him, and forgotten him ſo long? Shal he delight in thy converſion, that might at any time glorifie his Juſtice in thy damnation, and yet doth it not melt thy heart within thee, and art thou not yet ready to come in? Haſt thou not as much reaſon to be ready to come, as God hath to invite thee, and bid thee welcome?

But that's not all: *Christ* hath done his part on the *Crosse*, and made such way for thee to the Father, that on *his* account thou maist be welcome if thou wilt come. And yet art thou not ready?

A *Pardon* is ready, expressly granted and offered thee in the Gospel. And yet art thou unready?

The *Ministers* of the Gospel are ready to assist thee, to instruct thee, and pronounce the absolving words of peace to thy soul; they are ready to pray for thee, and to seal up thy pardon by the administration of the holy Sacrament; and yet art thou not ready?

All that fear God about thee are ready to rejoyce in thy Conversion, & to receive thee into the Communion of Saints, and to give thee the right hand of fellowship, yea though thou hast been one

that

that had been caſt out of their ſociety: they dare not but forgive where God forgiveth, when it is manifeſt to them by thy confeſſion and amendment: they dare not ſo much as hit thee in the teeth with thy former ſins, becauſe they know that God will not upbraid thee with them. If thou hadſt been never ſo ſcandalous, if thou wouldſt but heartily be Converted and come in, they would not refuſe thee, let the world ſay what they would againſt it. And are *all theſe ready* to receive thee, and yet art *thou not ready to come in?*

Yea, *Heaven* it ſelf is Ready: the Lord will receive thee into the glory of his Saints: as vile a beaſt as thou haſt been, if thou wilt but be cleanſed, thou maiſt have a place before his throne: his *Angels* will be ready to guard thy ſoul to the place of Joy, if thou do but unfeignedly come in.

And is *God ready*, the *Sacrifice of Christ ready*, the *Promise ready*, and *Pardon ready*? Are *Ministers ready*, and the *People of God ready*, and *Heaven* it self *ready*, and *Angels ready*, and all these but waiting for thy conversion, and yet art *thou* not ready? What not ready to *live*, when thou hast been *dead* so long? not ready to come to thy *right understanding*, (as the Prodigal is said to *come to himself*, Luke 15.17.) when thou hast been *besides thy self so long?* Not ready to be *saved*, when thou art even ready to be *condemned*? Art thou not ready to lay *hold on Christ* that would deliver thee, when thou art even ready to *drown and sink* into damnation? Art thou not ready to be saved from hell, when thou art even ready to be cast remedilesly into it? Alas man, dost thou know what thou dost! if thou die unconverted,

ed, there is no doubt to be made of thy damnation: and thou art not sure to live an hour: And *yet* art thou not ready to turn and to come in? O miserable wretch! hast thou not served the flesh and the Devil long enough yet? Hast thou not had enough of sin? Is it so good to thee? or so profitable for thee? Dost thou know what it is, that thou wouldst yet have *more* of it? Hast thou had so many *calls*, and so many *mercies*, and so many *blowes*, & so many *examples*? hast thou seen so many laid in the grave, and yet art thou not ready to let go thy sins, and come to Christ? What! after so many convictions, & gripes of Conscience: after so many purposes and promises, art thou not yet ready to turn and live? O that thy eyes, thy heart were opened to know how fair an offer is now made to thee! and what a joyfull mes-

sage it is that we are sent on, to bid thee come: for all things are ready.

2. Consider also what *Calls* thou hast to *Turn* and *Live*. How *many*, how *loud*, how *earnest*, how *dreadful*, and yet what encouraging joyful Calls?

For the principal Inviter, it is God himself. He that commandeth Heaven and Earth, commandeth thee to Turn; & presently without delay to Turn; he commands the Sun to run its course, and to rise upon thee every morning: and though it be so glorious a creature and many times bigger then all the earth, yet it obeyeth him, and faileth not one minute of its appointed time. He commandeth all the planets and the orbs of Heaven, and they obey? He commandeth the Sea to ebb and flow, and the whole Creation to keep its course, and all obey him: The Angels of heaven obey his will, when he sends

ſends them to Miniſter to ſuch ſilly worms as we on earth, *Hebrews* 1. 14. And yet if he command but a ſinner to *Turn*, *He* will not obey him: *He* only thinks himſelf wiſer then God, and *He* cavils and pleads the cauſe of ſin, and will not away. If the Lord Almighty ſay the word, the Heavens and all therein obey him: but if he call but a drunkard out of an Ale-houſe, he will not obey; or if he call a worldly fleſhly ſinner to deny himſelf, and mortifie the fleſh and ſet his heart on a better inheritance, he will not obey.

If thou hadſt any love in thee, thou wouldſt know the voice, and ſay, *Oh this is my Fathers Call! how can I find in my heart to diſobey?* For the *ſheep* of Chriſt *do know and hear his voice, and they follow him, and he giveth them eternal life, John* 10. 4. If thou hadſt any ſpiritual life & ſenſe in thee, at leaſt

least thou wouldst say, *this Call is the dreadfull voice of God, and who dare disobey?* For saith the Prophet *Amos* 3. 8. *The Lion hath roared, who will not fear?* God is not as man, that thou shouldst dally and play with him: Remember what he said to *Paul* at his Conversion, [*It is hard for thee to kick against the pricks*] *Act.* 9. 5. Wilt thou yet go on & despise his Word, and resist his Spirit, and stop thine ear, against his Call? Who is it that will have the worst of this? Dost thou know whom thou disobeyest and contendest with, and what thou art doing? It were a far wiser and easier task for thee to contend with the Thorns, and spurn them with thy bare feet, and beat them with thy bare hands, or put thy head into the burning fire. *Be not deceived, God will not be mocked, Galat.* 6. 7. Whoever else be mocked, God will not: you were better

better play with the fire in your thatch, then with the fire of his burning wrath. *For our God is a consuming fire, Hebrews* 12.29. O how unmeet a match art thou for God! *It is a fearfull thing to fall into his hands, Hebrews* 10. 31 and therefore it is a fearful thing to contend with him or resist him As you love your souls, take heed what you do. What will you say, if he begin in wrath to plead with you? What will you do if he take you once in hand? will you then strive against his judgement, as now you do against his grace? saith the Lord, *Isa.* 27.4.5 *Fury is not in me*: (that is, I delight not to destroy you: I do it as it were unwillingly: but yet) *who would set the bryars and thorns against me in battle? I would go through them: I would burn them together. Or let him take hold of my strength that he may make peace with me, and he*

shall

ſhall make peace with me] Its an unequal combat for the bryars and ſtubble to make war with the fire.

As thus you ſee, *Who it is that calleth you*, that ſhould move you to hear his Call and Turn; ſo conſider alſo, *by what inſtruments, and how often & how earneſtly he doth it.*

1. Every *leaf* of the *bleſſed book* of God hath as it were a voice, and calls out unto thee, *Turn and live, Turn or thou wilt die.* How canſt thou open it, and read a leaf, or hear a Chapter, and not perceive God bids thee *Turn*?

2. It is the voice of every *Sermon* that thou heareſt: For what elſe is the ſcope and drift of all, but to call and perſwade, and intreat thee for to *Turn*?

3. It is the voice of many a *motion* of the *Spirit*, that ſecretly ſpeaks over theſe words again, and urgeth thee to *Turn*.

4. It

4. It is likely ſometime it is the voice of thy own *Conſcience*. Art thou not ſometimes convinc't that all is not well with thee? and doth not conſcience tell thee that thou *muſt* be a new man, and take a new courſe, and often call upon thee to *Return*?

5. It is the voice of the gracious *examples* of the *Godly*. When thou ſeeſt them live an heavenly life, and fly from the ſin which is thy delight, this really Calls on thee to *Turn*.

6. It is the voice of all the *works* of God. For they alſo are Gods books, that teach thee this leſſon, by ſhewing thee his Greatneſs, and Wiſdom, and Goodneſs, and Calling thee to obſerve them, and admire the Creator, *Pſal.* 19. 1, 2. *The Heavens declare the glory of God, and the firmament ſheweth his handy work; Day unto Day uttereth Speech, night unto night ſheweth Knowledge,*

Knowledge. Every time the Sun riseth upon thee, it really calleth thee to *Turn*: as if it should say, [*What do I travell and compass the world for, but to declare to men the glory of their Maker, and to light them to do his work? And do I still find thee doing the work of sin, and sleeping out thy life in negligence? Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*, Ephes. 5 14. *The night is spent, the day is at hand: it is* now *high time to awake out of sleep. Let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof*, Rom. 13.11,12,13,14. (This Text was the means of *Austins* Conversion.)

7. It

7. It is the voice of every *Mercy* thou doſt poſſeſs. If thou couldſt but hear and underſtand them, they all cry out unto thee, *Turn.* Why doth the earth bear thee but to ſeek & ſerve the Lord? why doth it afford thee its fruits but to ſerve him? Why doth the air afford thee breath, but to ſerve him? why do all the creatures ſerve thee with their labours and their lives, but that thou mighteſt ſerve the Lord of them and thee? Why doth he give thee time, and health, and ſtrength, but for to ſerve him? Why haſt thou meat, and drink, and cloaths, but for his ſervice? Haſt thou any thing which thou haſt not received? And if thou didſt receive them, its reaſon thou ſhouldſt bethink thee, *from* whom, and *to what end* and uſe thou didſt receive them. Didſt thou never cry to him for help in thy diſtreſs? and didſt thou

thou not then understand that it was thy part to Turn and serve him if he would deliver thee? He hath done his part, & spared thee yet longer, and tryed thee another and another year: and yet dost thou not Turn? You know the Parable of the unfruitful figtree, *Luke* 13. 6, 7, 8, 9. When the Lord had said, *Cut it down; why cumbreth it the ground?* he was intreated to try it one year longer, and then if it proved not fruitfull, to cut it down. Christ himself there makes the application twice over, *ver.* 3. & 5. [*Except ye Repent, ye shall all likewise perish.*] How many years hath God looked for the fruits of love and Holiness from thee, and hath found none? and *yet* he hath spared thee. How many a time by thy wilfull ignorance and carelessness, and disobedience, hast thou provoked Justice to say, *Cut him down*

down, why cumbreth he the ground? And yet Mercy hath prevailed, and Patience hath forborn the killing damning blow, to this day If thou hadst the understanding of a man within thee, thou wouldst know that all this calleth thee to *Turn.* Dost thou *think thou shalt still escape the Judgement of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance? but after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous Judgement of God, who will render to every man according to his deeds,* Rom. 2. 3, 4, 5, 6.

8. Moreover, it is the voice of every *affliction* to call thee to *make haste and Turn.* Sickness and pain cry, *Turn;* and poverty, and loss of

of friends, and every twig of the chastizing rod, cry *Turn*; and *yet* wilt thou not hearken to the call? These have come near thee, and made thee *feel*; they have made thee *groan*, & can they not make thee *Turn*?

9. The very frame of thy *Nature* and *Being* it self bespeaketh thy *Return*. Why hast thou *Reason*, but to Rule thy flesh, and serve thy Lord? Why hast thou an understanding soule, but to learn and know his will, and do it? why hast thou an heart within thee that can love, and fear, and desire, but that thou shouldst fear him, and love him, and desire after him?

10. Yea thine own *engagement* by promise to the Lord do call upon thee to Turn and serve him. Thou hast bound thy self to him by a Baptismal Covenant, and renounced the world, the flesh, and the

the Devil: this thou haſt confirmed by the profeſſion of Chriſtianity, and renewed it at Sacraments and in times of affliction: And wilt thou promiſe and vow, and never perform, and Turn to God?

Lay all theſe together now, and ſee what ſhould be the iſſue. The holy *Scripture* calls upon thee to *Turn*: the *Miniſters* of Chriſt do call upon thee to *Turn*: The *Spirit* cries Turn, thy *Conſcience* cries Turn: the *godly* by perſwaſions and examples cry, Turn: the *whole world* and all the creatures therein that are preſented to thy conſideration cry, Turn: The patient *forbearance* of God cries, Turn: All the *Mercies* which thou receiveſt cry, Turn; the rod of Gods *chaſtiſements* cries Turn: Thy *reaſon* and the frame of thy nature beſpeaks thy Turning: and ſo do all thy *Promiſes* to God.

God. And yet art thou not resolved to Turn?

3. Moreover, poor hard hearted sinner! Didst thou ever consider, *upon what terms thou standest all this while with him that calleth on thee for to Turn*? Thou art his *own*, and *owest* him thy self and all thou hast; and may he not *Command* his *own*? Thou art his absolute servant, and shouldst serve no other Master. Thou standest at his *Mercy*, and thy life is in his hand: and he is resolved to save thee upon no other terms: thou hast many malicious spiritual enemies, that would be glad if God would but forsake thee, and let them alone with thee, and leave thee to their will: how quickly would they deal with thee in another manner? And thou canst not be delivered from them but by Turning unto God. Thou art fallen under his wrath by thy sin already:

already: and thou knoweſt not how long his patience will yet wait. Perhaps this is the laſt year; perhaps the laſt day, his ſword is even at thy heart, while the word is in thine ear; and if thou Turn not, thou art a dead and undone man. Were thy eies but open to ſee where thou ſtandeſt, even upon the brink of hell, and to ſee how many thouſands are *there* already that did not turn, thou wouldſt ſee that its time to look about thee.

Well Sirs, look inwards now and tell me, How are your hearts affected with theſe offers of the Lord? You hear what is his mind; he *delighteth* not in your *death*: he calls to you, *Turn, turn*: its a fearfull ſign, if all this move thee not, or do but half move thee; and much more if it make thee more careleſs in thy miſery, becauſe thou heareſt of the mercifulneſs of God. The working of the medicine

medicine will partly tell us whether there be any hope of the Cure. O what glad tidings would it be to those that are now in Hell, if they had but such a Message from God! What a joyfull word would it be to hear this [*Turn and Live:*] Yea what a welcome word would it be to thy self when thou hast felt that wrath of God but an hour! Or if after a thousand, or ten thousand years torment, thou couldst but hear such a word from God, [*Turn and Live*] and yet wilt thou now neglect it, and suffer us to return without our errand?

Behold sinners, we are set here as the Messengers of the Lord, to set before you Life and Death: What say you? which of them will you choose? Christ standeth as it were by thee, with Heaven in one hand, and Hell in the other, and offereth thee thy choice: which

which wilt thou chooſe? *The voice of the Lord maketh the Rocks to tremble*, *Pſalm* 26. and is it nothing to hear him threaten thee, if thou wilt not Turn? Doſt thou not underſtand and feel this voice, [*Turn ye, Turn ye, Why will ye die?*] Why, it is the voice of *Love*, *of infinite Love*, of thy beſt and kindeſt friend, as thou mighteſt eaſily perceive by the motion: and yet canſt thou neglect it? It is the voice of pitty and compaſſion. The Lord ſeeth whither thou art going better then thou doſt, which makes him call after thee, *Turn, Turn*: He ſeeth what will become of thee, if thou turn not: He thinketh with himſelfe, *Ah this poor ſinner will caſt himſelfe into endleſs torments; if he do not Turn: I muſt in Juſtice deal with him according to my righteous Law*; and therefore he calleth after thee, *Turn, Turn* O ſinner!

if you did but know the thousandth part as well as God doth, the danger that is near you, and the misery that you are running into, we should have no more need to call after you to Turn.

Moreover, this voyce that calleth to thee, is the same that hath prevailed with thousands already, & called all to heaven that are now there: and they would not now for a thousand worlds that they had made light of it, & not Turned to God. *Now* what are they possessing that Turned at Gods Call? *Now* they perceive that it was indeed the voyce of Love that meant them no more harm then their salvation. And if thou wilt obey the same Call, thou shalt come to the same happines. There be millions that must for ever lament that they Turned not; but there's never a soul in Heaven that is sorry that they were Converted.

Well

Well Sirs, are you yet resolved, or are you not? Do I need to say any more to you? What will you do? Will you turn or not? Speak man in thy heart to God, though thou speak not to me: Speak, lest he take thy silence for a denial. Speak *quickly*, lest he never make thee the like offer more. Speak *resolvedly*, and not waveringly; for he will have no *Indifferents* to be his Followers. Say in thy heart now, without any more delay, even before thou stir hence. [*By the Grace of God, I am resolved presently to turn. And because I know my own insufficiency, I am resolved to wait on God for his Grace, and to follow him in his wayes, and forsake my former courses and companions, and give up my self to the guidance of the Lord.*

Sirs, You are not shut up in the darkness of Heathenisme, nor in the desperation of the damned:

Life is before you: and you may have it on reasonable terms if you will: yea on free-cost, if you will accept it. The way of God lyeth plain before you; the Church is open to you: the company of the godly is open to you, you may have Christ, and pardon, and Holiness, if you will. What say you? Will you, or will you not? If you say nay, or say nothing, and still go on, God is witnesse, and this Congregation is witnesse, and your own Consciences are witness how fair an offer you had this day. Remember, you might have had Christ, and would not. Remember, when you have lost it, that you might have had eternall Life as well as others, and would not: and all because you would not Turn.

But let us come to the next Doctrine, and hear your Reasons.

Doct.

Doct. 6. *THE Lord condescendeth to reason the case with Unconverted sinners, and to ask them why they will die?*

A strange disputation it is, both as to the Controversie, and as to the Disputants. 1. The Controversie or Question propounded to dispute of, is, *Why wicked men will damn themselves?* Or, *Why they will rather die then Turn?* Whether they have any sufficient reason for so doing?

2. The Disputants are *God* and *man*: the most *Holy God*, and *wicked unconverted sinners.*

1. Is it not a strange Thing which God doth seem here to suppose, that any man should be *willing to die*, and be damned? Yea that this should be the case of all

the wicked, that is, of the greateſt part of the world! but you will ſay, *This cannot be: for nature deſireth the preſervation and felicity of it ſelfe; and the wicked are more ſelfiſh then others, and not leſſe; and therefore how can any man be willing to be damned?*

To which I anſwer, 1. It is a certain Truth, that no man can be willing of any evil as evil, but only as it hath ſome appearance of good; much leſſe can any man be willing to be eternally tormented. Miſery as ſuch is deſired by none. 2. But yet for all that, it is moſt true, which God here teacheth us, that the cauſe why the wicked die and are damned, is becauſe *they will die and be damned.* And this is true in ſeveral reſpects.

1. Becauſe they will go the way that leads to Hell; though they are told by God & man, whither it goes, and where it ends: and though

though God hath ſo often profeſſed in his word, that if they hold on in that way, they ſhall be condemned: & that they ſhall not be ſaved unleſs they Turn. *Iſa.* 48. 22. *&* 57. 21. *There is no peace,* ſaith the Lord, *unto the wicked.*] Iſa. 59. 8. *The way of Peace they know not; there is no judgement in their goings; They have made them crooked paths: Whoſoever goeth therein, ſhal not know peace.*] They have the word & the Oath of the living God for it, that if they will not Turn, they ſhall not enter into his Reſt. And yet wicked they are, and wicked they will be, let God and man ſay what they will; Fleſhly they are, and fleſhly they will be: Worldlings they are, and Worldlings they will be: though God hath told them that *the Love of the world is enmity t. God,* and that *if any man love the world,* (in that meaſure)

the Love of the Father is not in him James 4.4. 1 Joh. 2. 15. so that *consequentially* these men are willing to be damned, though not directly: they are willing of the way to Hell, and Love the certain cause of their torment, though they be not willing of Hell it self, and do not love the pain which they must endure.

Is not this the Truth of your case Sirs? You would not burn in Hell: But you will kindle the fire by your sin, and cast your selves into it: you would not be tormented with Devils for ever; but you will do that which will certainly procure it, in despite of all that can be said against it. It is just as if you would say, *I will drink this rats-bane, or other poyson, but yet I will not die. I will cast my self headlong from the top of a Steeple, but yet I will not kill my selfe; I will thrust this knife into my*

my heart, but yet I will not take away my life. I will put this fire into the thatch of my house, but yet I will not burn it. Just so it is with wicked men; they will be wicked; and they will live after the flesh and the world, and yet they would not be damned. But do you not know that the means do lead unto the end? and that God hath by his righteous Law concluded that you must repent or perish? He that will take poyson, may as well say plainly, *I will kill my self*: for it will prove no better in the end: Though perhaps he loved it for the sweetness of the Sugar that was mixt with it, and would not be perswaded that it was poyson, but that he might take it and do well enough: But it is not his conceits, and confidence, that will save his Life. So if you will be Drunkards, or Fornicators, or Worldlings, or live after

the flesh, you may as well say plainly, *we will be damned*: For so you shall be unlesse you Turn; would you not rebuke the folly of a thief or murderer, that would say, [*I will steal and kill, but I will not be hanged*] when he knows that if he do the one, the Judge in justice will see that the other be done? If he say, *I will steal, and murder*, he may as well say plainly, *I will be hanged*. So if you will go on in a carnal life, you may as well say plainly, *we will go to Hell*.

2. Moreover, *The wicked will not use those means, without which there is no hope of their salvation*: He that will not eat, may as well say plainly he will not live, unless he can tell how to live without meat; He that will not go his journey, may as well say plainly he will not come to the end. He that falls into the water, and will not come out, nor suffer another

to

to help him out, may as well say plainly he will be drowned: So if you be carnal and ungodly, and will not be converted, nor use the *means* by which you should be converted, but think it more ado then needs, you may as well say plainly, you will be damned. For if you have found out a way to be saved without Conversion, you have done that which never was done before.

3. Yea this is not all, but the *wicked are unwilling, even of salvation it self.* Though they may desire somewhat which they call by the name of *Heaven*, yet Heaven it self, considered in the true nature of the felicity, they desire not: yea their hearts are quite against it. Heaven is a state of perfect holiness, and of continual Love, and praise to God, and the wicked have no heart to this. The imperfect Love, and Praise,

and

and holineſs which is here to be attained, they have no mind of: Much leſs of that which is ſo much greater. The joyes of Heaven are of ſo pure and ſpiritual a nature, that the heart of the wicked cannot truly deſire them.

So that by this time you may ſee on what ground it is that god ſuppoſeth that the wicked are willing of their own deſtruction: They will not turn, though they muſt Turn or die; they will rather venture on certain miſery, then be converted; & then to quiet themſelves in their ſin, they will make themſelves believe that they ſhall nevertheleſs eſcape.

2. And as this *Controverſie* is matter of wonder (that ever men ſhould be ſuch enemies to themſelves as wilfully to caſt away their ſouls) ſo are the *Diſputants* too. That God ſhould ſtoop ſo low, as thus to plead the caſe with man;

and

and that man ſhould be ſo ſtrangely blind and obſtinate, as to need all this in ſo plain a caſe, yea and to reſiſt all this, when their own ſalvation lieth upon the iſſue.

No wonder if they will not hear *us* that are men, when they will not hear the Lord himſelf; as God ſaith, *Ezekiel* 3. 7. when he ſent the Prophet to the Iſraelites, [*The houſe of Iſrael will not hearken unto thee: For they will not hearken unto me; For all the houſe of* Iſrael *are impudent and hard-hearted.*] No wonder if they can plead againſt a Miniſter, or a godly Neighbour, when they will plead againſt the Lord himſelf even againſt the plaineſt paſſages of his word, and think that they have Reaſon on their ſide. When they *weary the Lord with their words*, they ſay, *wherein have we wearied him?* *Mal.* 2. 17. The Prieſts that *deſpiſed his name*; durſt ask, *wherein*

Wherein have we deſpiſed thy name? And when they *polluted his Altar, and made the Table of the Lord contemptible*, they durſt ſay, *Wherein have we polluted thee?* Mal. 1. 6, 7. But [*Wo unto him* (ſaith the Lord) *that ſtriveth with his Maker! Let the Potſheards ſtrive with the Potſheards of the earth; Shall the clay ſay to him that faſhioneth it; What makeſt thou?*] *Iſa.* 45. 9.

Queſt. *But why is it that God will Reaſon the Cauſe with man?*

Anſ. 1. Becauſe that man being a reaſonable creature, is accordingly to be dealt with, & by Reaſon to be perſwaded & overcome. God hath therefore endued them with Reaſon, that they might uſe it for him. One would think a reaſonable creature ſhould not go againſt the cleareſt and greateſt Reaſon in the world, when it is ſet before him.

2. At

2. At leaſt men ſhall ſee that God did require nothing of them that was unreaſonable; but that whatever he commandeth them, and whatever he forbiddeth them, he hath all the right Reaſon in the world on his ſide; and they have good Reaſon to obey him; but none to diſobey. And thus even the damned ſhall be forced to juſtifie God, and confeſſe that it was but Reaſon that they ſhould have turned to him, and they ſhall be forced to condemn themſelves, and confeſſe that they had little reaſon to caſt away themſelves by the neglecting of his Grace in the day of their Viſitation.

Uſe;

Use.

LOOK up your best and strongest Reasons, sinners, if you will make good your way: you see now with whom you have to deal. What saist thou, Unconverted sensual wretch? darest thou venture upon a dispute with god? Art thou able to confute him? Art thou ready to enter the lists? God asketh thee, why wilt thou die? Art thou furnished with a sufficient answer? Wilt thou undertake to prove that God is mistaken, and that thou art in the right? O what an undertaking is that! Why, either he or you is mistaken, when he is for your conversion, and you are against it; He calls upon you to turn, & you will not; He bids you do it presently, even to day while it is called

led to day, and you delay, and think it time enough hereafter. He ſaith it muſt be a total change, and you muſt be holy, and new creatures, and born again; and you think that leſs may ſerve the turn, and that its enough to patch up the old man, without becoming New. Who is in the right now? God or you? God calleth on you to Turn and to Live an holy Life, and you will not; by your diſobedient Lives, it appears *you will not*. If your will, why do you not? Why have you not done it all this while? and why do you not fall upon it yet? Your wills have the command of your Lives. We may certainly conclude that you are unwilling to turn, when you do not Turn. And *why will you* not? Can you give any Reaſon for it that is worthy to be called a Reaſon?

I that am but a worm, your fel-

low-

low creature, of a ſhallow capacity, dare challenge the wiſeſt of you all, to reaſon the caſe with *me*, while I plead my Makers cauſe: And I need not to be diſcouraged, when I know I plead but the cauſe that *God* pleadeth, and contend for *him* that will have the beſt at laſt. Had I but theſe 2 General Grounds againſt you, I am ſure that you have no good Reaſon on your ſide.

1. I am ſure it can be no good Reaſon, which is againſt the God of Truth and Reaſon. It cannot be Light that is contrary to the Sun. There is no knowledge in any Creature, but what is had from God, and therefore none can be wiſer then God. It were damnable preſumption for the higheſt Angel to compare with his Creator. What is it then for a lump of dirt, an ignorant ſot, that knoweth not himſelf, nor his own ſoul, that

that knoweth but little of the things which he seeth, yea, that is more ignorant then many of his neighbours, to set himself against the wisdom of the Lord? It is one of the fullest discoveries of the horrible wickedness of carnal men, & the stark madness of such in sin, that so silly a mole dare contradict his Maker, and call in question the word of God. Yea, that those people in our Parishes, that are so beastly ignorant, that they cannot give us a resonable answer concerning the very Principles of Religion, are yet so wise in their own conceit, that they dare question the plainest truths of God, yea contradict them, and cavil against them, when they can scarce speak sense, and will believe them no further then agreeth with their foolish wisdom.

2. And as I know that God must needs be in the right, so I know

know the *Caſe* is ſo palpable and groſs which he pleadeth againſt, that no man can have reaſon for it. Is it poſſible that a man can have any Reaſon to break his Maſters Laws? and reaſon to diſhonour the Lord of Glory? and reaſon to abuſe the Lord that bought him? Is it poſſible that a man can have any good reaſon to damn his own immortal ſoule? Mark the Lords queſtion [*Turn ye, Turn ye, why will you die?*] Is eternal *death* a thing to be deſired? Are you in Love with Hell? What reaſon have you wilfully to periſh? If you think you have ſome reaſon to *ſin*, ſhould you not remember that *death is the wages of ſin? Rom.* 6. 23. and think whether you have any reaſon to undoe your ſelves body and ſoul for ever. You ſhould not only ask whether you love the Adder, but whether you love the ſting. It is ſuch a

thing

thing for a man to caſt away his everlaſting happineſſe, and to ſin againſt God, that no good reaſon can be given for it: but the more any man pleads for it, the madder he ſheweth himſelf to be. Had you a Lordſhip or a Kingdom offered you for every ſin that you commit, it were not reaſon, but madneſſe to accept it. Could you by every ſin, obtain the higheſt thing on earth that fleſh deſireth, it were of no conſiderable value to perſwade you in reaſon to commit it. If it were to pleaſe your greateſt or deareſt friends, or to obey the greateſt Prince on earth, or to ſave your lives, or to eſcape the greateſt earthly Miſery, all theſe are of no conſideration, to draw a man in reaſon to the committing of one ſin. If it were a right hand, or a right eye that would hinder your ſalvation, it is the gainfulleſt way to caſt it away, rather

rather then to go to Hell to ſave it. For there's no ſaving a part, when you loſe the whole. So exceeding great are the matters of Eternity, that nothing in this world deſerveth once to be nam'd in compariſon with them: Nor can any earthly thing, though it were Life, or Crowns, or Kingdomes, be a reaſonable excuſe for the neglect of matters of ſuch high and Everlaſting Conſequence. A man can have no reaſon to croſſe his ultimate End. Heaven is ſuch a thing, that if you loſe it, nothing can ſupply the want, or make up your loſs; And Hell is ſuch a thing, that if you ſuffer it, nothing can remove your miſery, or give you eaſe and comfort. And therefore nothing can be a valuable conſideration to excuſe you for neglecting your own ſalvation: For, ſaith our Saviour, *What ſhall it profit a man to win all*

all the world, and loſe his own ſoul? *Mark* 8. 36.

Oh Sirs, that you did but know what matters they are that we are now ſpeaking to you of! The Saints in Heaven have other kind of thoughts of theſe things. If the Devil could come to them that live in the ſight and love of God, and ſhould offer them a cup of Ale, or a Whore, or merry company, or ſports, to tice them away from God and glory, I pray you tell me, how do you think they would entertain the motion? Nay, or if you ſhould offer them to be Kings on the earth, Do you think this would tice them down from Heaven! O with what hatred & holy ſcorn would they diſdain and reject the motion! And why ſhould not you do ſo, that have Heaven opened to your faith, if you had but faith to ſee it? there's never a ſoul in hell but knows by this

this time, that it was a mad exchange to let go heaven for fleshly pleasure; and that it is not a little mirth, or pleasure, or worldly riches, or honour, or the good Will or Word of men, that will quench Hell fire, or make him a saver that loseth his soul. O if you had heard what I believe, if you had seen what I believe, and that on the credit of the word of God, you would say there can be no reason to warrant a man to damn his soul: You durst not sleep quietly another night before you had resolved to Turn and live.

If you see a man put his hand into the fire till it burn off, you'l marvail at it: but this is a thing that a man may have Reason for, as Bishop *Cranmer* had when he burnt off his hand for subscribing to Popery. If you see a man cut off a leg or an arm, its a sad sight; but

but this is a thing that a man *may* have *good reaſon* for: as many a man doth it to ſave his life. If you ſee a man give his body to be burnt to aſhes, and to be tormented with ſtrappado's and racks, and refuſe deliverance when it is offered: this is a hard caſe to fleſh and blood. But this a man may have good *reaſon* for; as you may ſee in *Heb.* 11. 33, 34, 35, 36. and as many an hundred Martyrs have done. But for a man to forſake the Lord that made him, and for a man to run into the fire of hell, when he is *told* of it, and intreated to Turn that he may be ſaved; this is a thing that can have *no Reaſon* in the world, that is *Reaſon indeed*, to juſtifie or excuſe it. For *Heaven* will pay for the loſs of any thing that we can loſe to get it, or for any labour which we beſtow for it. But nothing can pay for the loſſe of Heaven.

I beseech you now, let this word come nearer to your hearts. As you are convinced that you have no reason to destroy your selves, so tell me what Reason have you to refuse to Turn, and live to God. What reason hath the veriest worldling, or drunkard, or ignorant careless sinner of you all, why you should not be as holy as any you know, and be as careful for your souls as any other? Will not hell be as hot to *you* as to *others*? Should not your *own* souls be as dear to *you* as *theirs* to *them*? Hath not God as much *authority* over *you*; Why then will you not become a sanctified people as well as they?

O Sirs, when God bringeth the matter down to the very Principles of nature, and shews you that you have no more reason to be ungodly then you have to damn your own souls; if yet you will not understand

underſtand and Turn, it ſeems a Deſperate caſe that you are in.

And now either you *have* Reaſon for what you do, or you *have not*. If *not*; will you go on againſt Reaſon it ſelf? Will you do that which you have *no Reaſon* for? But if you think you have, produce them, and make the beſt of your matter. Reaſon the caſe a little with me your fellow-creature, which is far eaſier then to reaſon the caſe with God. Tell me man, here before the Lord, as if thou wert to die this hour, Why ſhouldſt thou not reſolve to Turn this day, before thou ſtir from the place thou ſtandeſt in? What Reaſon haſt thou to deny, or to delay? Haſt thou any Reaſon that ſatisfieth thine *own Conſcience* for it? Or any that thou dareſt own and plead at the bar of God? If thou haſt, let us hear them; bring

them forth, and make them good? But alas, what poor ſtuff, what nonſenſe inſtead of reaſon do we daily hear from ungodly men? But for their neceſſity I ſhould be aſhamed to name them.

1. One ſaith, *If none ſhall be ſaved but ſuch Converted and Sanctified ones as you talk of, then heaven would be but empty; then God help a great many.*

Anſw. What! it ſeems you think that God doth not know, or elſe that he is not to be believed! Meaſure not all by your ſelves; God hath thouſands and millions of his ſanctified ones: but yet they are few in compariſon of the world, as Chriſt himſelf hath told us, *Matthew* 7. 13, 14. *Luke* 12. 32. It better beſeems you to make that uſe of this truth which Chriſt teacheth you: *Strive to enter in at the ſtrait gate; For ſtrait is the gate, and narrow is the way*

that

that leadeth unto life, and few there be that find it; but wide is the gate, and broad is the way that leadeth to destruction, and many they be that go in thereat.] Luke 13. 22, 23, 24. [*Fear not little flock* (saith Christ to his sanctified ones) *for it is your Fathers good pleasure to give you the Kingdom*, Luke 12. 32.

Object. 2. *I am sure if such as I go to Hell, we shall have store of company.*

Answ. And will that be any ease or comfort to you? Or do you think you may not have company enough in Heaven? Will you be undone for company? Or will you not believe that God will execute his threatnings, because they be so many that are guilty? All these are silly unreasonable conceits.

Object. 3. *But are not all men sinners, even the best of you all?*

Answ. But all are not *unconverted sinners.* The godly live not in gross sin; and their very infirmities are their grief, and burden, which they daily long, and pray, and strive to be rid of. Sin hath not dominion over them.

Object. 4. *I do not see that Professors are any better then other men; They will over reach, and oppress, and are as Covetous as any.*

Answ. Whatever hypocrites are, its not so with those that are sanctified. God hath thousands and thousands that are otherwise: Though the malicious world doth accuse them of what they can never prove, and of that which never entred into their hearts. And commonly they charge them with heart-sins, which none can see but God; because they cannot charge them with no such wickedness in their lives, as they are guilty of themselves.

Object.

Object. 5. *But I am no whoremonger, nor drunkard, nor oppressor, and therefore why should you call upon me to be converted?*

Answ. As if you were not *born after the flesh*, and had not lived after the flesh as well as others! Is it not as great a sin as any of these, for a man to have an earthly mind, and to love the world above God, and to have an unbelieving unhumbled heart? Nay, let me tell you more: that many persons that avoid disgracefull sins, are as fast glued to the world, and as much slaves to the flesh, and as strange to God, and averse to heaven in their more civil course, as others are in their more shameful notorious sins.

Object. 6. *But I mean no body any harm, nor do no harm: and why then should God condemn me?*

Answ. Is it no harm to neglect the Lord that made thee, and the

work for which thou cameſt into the world, and to prefer the creature before the Creator, and to neglect the grace that is daily offered there? It is the depth of thy ſinfulneſs to be ſo inſenſible of it: The dead feel not that they are dead. If once thou wert made alive, thou wouldſt ſee more amiſs in thy ſelf, and marvel at thy ſelf for making ſo light of it.

Object. 7. *I think you would make men mad under pretence of Converting them: It is enough to rack the brains of ſimple people to muſe ſo much on matters too high for them.*

Anſw. 1. Can you be madder then you are already? or at leaſt can there be a more dangerous madneſſe; then to neglect your everlaſting welfare, and wilfully undo your ſelves? 2. A man is never well in his wits till he be Converted: He never knows God,

God, nor knows ſin, nor knows Chriſt, nor knows the world, nor himſelf, nor what his buſineſs is on earth, ſo as to ſet himſelf about it, till he be converted. The Scripture ſaith that the wicked are *unreaſonable men*, 2 *Theſ.* 3. 2. and that the *wiſdom of the world is fooliſhneſs with God*, 1 *Cor.* 1. 20. and *Luke* 15. 17. its ſaid of the Prodigal that *when he came to himſelf* he reſolved to Return. Its a wiſe world when men will diſobey God, and run to Hell for fear of being out of their wits.

2. What is there in the work that Chriſt calls you to, that ſhould drive a man out of his wits? Is it the Loving of God, and calling upon him, and comfortable thinking of the glory to come, and the forſaking of our ſins, and loving one another, and delighting our ſelves in the ſervice of God? are theſe ſuch things

as ſhould make men mad?

3. And whereas you ſay that theſe matters are too high for us, you accuſe God himſelf for making this our work, and giving us his word, & commanding all that wil be bleſſed to *meditate in it day and night*. Are the matters which we were *made for*, and which we *live for*, *too high* for us to meddle with? This is plainly to unman us, and to make beaſts of us, as if we were like them, that muſt meddle with no higher matters, then what belongs to fleſh and earth. If heaven be too high for you to think on and provide for, it will be too high for you ever to poſſeſs.

4. If God *ſhould* ſometimes ſuffer any weak-headed perſon to be diſtracted by thinking of eternal things, this is becauſe they miſunderſtand them, and run without a guide: and of the two I had rather

rather be in the case of such an one, then of the mad unconverted world, that take their distraction to be their wisdom.

Object. 8. *I do not think that God cares so much what men think, or speak, or do, as to make so great a matter of it.*

Answ. It seems then you take the word of God to be false, and then what will you believe? But your own reason might teach you better, if you believe not the Scriptures: For you see God set not so light by us, but that he vouchsafed to make us, and still preserveth us, and daily upholdeth us, and provideth for us: and will any wise man make a curious frame for nothing? will you make or buy a Clock or watch, and daily look to it, and not care whether it go true or false? Surely if you belive not a particular eye of providence observing your hearts & lives

lives, you cannot believe or expect any particular providence to observe your wants and trouble, to relieve You. And if God had so little cared for you as you imagine, you would never have lived till now: An hundred diseases would have striven which should first destroy you; Yea the Devils would have haunted you, and fetcht you away alive, as the great fishes devour the less, and as Ravenous birds and beasts devour others. You cannot think that God made man for no end or use: And if he made him for any, it was sure for himself. And can you think he cares not whether his ends be accomplished, and whether we do the work that we are made for?

Yea by this Atheisticall objection you make God to have made and upheld *all the world* in vain. For what are all other lower Creatures for, but for

for man? What doth the earth but bear us, and nourish us? and the beasts do serve us with their labours and lives, and so of the rest. And hath God made so glorious an habitation, and set man to dwell in it, and made all his servants, and now doth he look for nothing at his hands? nor care how he thinks, or speaks, or lives? This is most unreasonable.

Object. 9. *It was a better world when men did not make so much ado in Religion.*

Answ. It hath ever been the custom to praise the times past. That world that you speak of, was wont to say, it was a better world in their fore-fathers daies, and so did they of their fore-fathers: This is but an old custom; because we all feel the evil of our own times, but we see not that which was before us.

3. Perhaps you speak as you think:

think: Worldings think the world is at the beſt when it is agreeable to their minds: and when they have moſt mirth and worldly pleaſure. And I doubt not but the Devill as well as you, would ſay, that then it *was a better world*: for then he had more ſervice, and leſs diſturbance. But the world is at the beſt, when God is moſt loved, regarded and obeyed. And how elſe will you know when the world is good or bad, but by this?

Object. 10. *There are ſo many wayes and Religions that we know not which to be of, and therefore we will be even as we are.*

Anſ. Becauſe there are *many*, will you be of that way that you may be *ſure* is wrong? *None* are further out of the way, then worldly, fleſhly, Unconverted ſinners. For they do not only err in this or that opinion, as many ſects do,

do, but in the very *ſcope and drift* of their lives. If you were going a journey that your life lay on, would you ſtop or turn again, becauſe you meet with ſome croſs wayes, or becauſe you ſaw ſome travellers go the horſe way, and ſome the foot way, and ſome perhaps break over the hedge, yea and ſome miſs the way? or would you not rather be the more carefull to enquire the way? If you have ſome ſervants that know not how to do your work right, and ſome that are unfaithfull, would you take it well at any of the reſt that would therefore be idle and do you no ſervice becauſe they ſee the reſt ſo bad?

Object. 11. *I do not ſee that it goes any better with thoſe that are ſo godly then with other men. They are as poor, and in as much trouble as others.*

Anſ. And perhaps in much more,

more, when God ſees it meet. They take not earthly proſperity for their wages. They have laid up their treaſure and hopes in another world, or elſe they are not Chriſtians indeed. The leſs they *have*, the more is *behind*; and they are content to wait till then.

Object. 12. *When you have ſaid all that you can, I am reſolved to hope well, and truſt in God, and do as well as I can, and not make ſo much ado.*

Anſw. 1. Is that *doing as well as you can*, when you will not Turn to God, but your heart is againſt his holy and diligent ſervice? It is as well as you *will* indeed: but thats your miſery.

2. My deſire is, that you ſhould Hope and Truſt in God: But for what is it that you will Hope? Is it to be ſaved if you turn

turn and be ſanctified? For this you have Gods promiſe; and therefore hope for it and ſpare not. But if you Hope to be ſaved without Converſion and an Holy Life, this is not to Hope in God, but in Satan or your ſelves. For God hath given you no ſuch promiſe, but told you the contrary: but its Satan and ſelf-love that made you ſuch promiſes, and raiſed you to ſuch Hopes.

Well, if theſe and ſuch as theſe be all you have to ſay againſt Converſion and an Holy Life, your *All* is *Nothing*, and worſe then Nothing: And if theſe and ſuch as theſe ſeem Reaſons ſufficient to perſwade you to forſake God, and caſt your ſelves into Hell, the Lord deliver us from ſuch Reaſons, and from ſuch blind underſtandings, and from ſuch ſenſleſs hardened hearts. Dare you ſtand to ever an one of

of these Reasons at the Barr of God? Do you think it will then serve your turn to say, *Lord, I did not turn because I had so much to do in the world, or because I did not like the lives of some professors, or because I saw men of so many minds.* O how easily will the light of that day confound and shame such reasonings as these: Had you the world to look after? Let the world which you served now pay your wages, and save you if it can. Had you not a *better world* to look after *first*? And were you not commanded to *seek first Gods Kingdom and Righteousnesse*, and promised that *other things should be added to you*? *Mat* 6. 33. And were you not told, that *godlinesse was profitable to all things, having the promise of this life, and of that which is to come*? 1 *Tim.* 4. 8. Did the sins of professors hinder you?

you

you ſhould rather have been the more *heedfull*, and learned by their falls to beware, and have been the more *carefull*, and not the more *careleſs*: It was the *Scripture*, and not *their lives*, that was your *Rule*. Did the many opinions of the world hinder you? Why, the Scripture that was your Rule did teach you but one way, and that was the right way: If you had followed that even in ſo much as was plain and eaſie, you ſhould never have miſcarried. Will not ſuch Anſwers as theſe confound and ſilence you? If theſe will not, God hath thoſe that will: when he asketh the man, *Mat.* 22. 12. *Friend, how cameſt thou in hither, not having on a wedding garment?* that is, What doeſt thou in my Church among profeſſed Chriſtians, without an holy heart and life? What anſwer did he make? Why the text ſaith, *He was ſpeechleſs*;

leſs : he had nothing to ſay. The clearneſs of the caſe, and the Majeſty of God will then eaſily ſtop the mouths of the moſt confident of you, though you will not be put down by any thing that we can ſay to you now, but will make good your cauſe, be it never ſo bad. I know already that never a Reaſon that now you can give, will do you any good at laſt, when your caſe muſt be opened before the Lord and all the world.

Nay, I ſcarce think that your own Conſciences are well ſatisfied with your Reaſons. For if they are, it ſeems then you have not ſo much as a *Purpoſe to Repent*. But if you do purpoſe to Repent, it ſeems you do not put much confidence in your Reaſons which you bring againſt it.

What ſay you yet, Unconverted ſinners? Have you any good Reaſon to give, why you ſhould not

not Turn, and presently Turn with all your hearts? Or will you go to Hell in despight of Reason it self? Bethink you what you do in time: for it will shortly be too late to bethink you. Can you find any fault with God, or his work, or wages? Is he a bad Master? Is the Devil whom you serve, a better? or is the flesh a better? Is there any *harm* in an holy life? is a life of worldliness and ungodliness better? Do you think in your Consciences that it would do you any harm to be Converted and live an holy life? What harm *can* it do you? Is it *harm* to you to have the Spirit of Christ within you? and to have a cleansed purified heart? If it be bad to be Holy, why doth God say, *Be ye holy, for I am holy*, 1 Pet. 1.15,16. *Leviticus* 20. 7. Is it *evil* to be like *God*? Is it not said that *God made man in his Image?* Why, this

Holiness

Holineſs is his *Image*: This *Adam* loſt, and this Chriſt by his Word and Spirit would reſtore to you, as he doth to all that he will ſave. Why were you *Baptiſed into the Holy Ghoſt*, and why do you Baptiſe your children into the Holy Ghoſt as your *Sanctifier*, if you will not be ſanctified by him, but think it an hurt to you to be ſanctified? Tell me truly, as before the Lord, though you are loth to live an Holy life, had you not rather *die* in the caſe of thoſe that *do ſo*, then of others? If you were to die this day, had you not rather *die* in the caſe of a converted man then of the unconverted? of an holy and heavenly man, then of a carnal earthly man: and would you not ſay as *Balaam*. Numbers 23. 10. *Let me die the death of the Righteous, and let my laſt end be like his.*] And why will you not now be of the mind that you will

be

be of then? *First* or *laſt* you muſt come to this, either to be converted, or wiſh you had been, when it is too late.

But what is it that you are afraid of loſing if you Turn? Is it your *friends*? you will but *change* them: *God* will be your friend, and *Chriſt* and the *Spirit* wil be your friend, and every *Chriſtian* will be your friend. You will get *one friend* that will ſtand you in more ſtead then all the friends in the world could have done. The friends you *loſe*, would but have ticed you to hell, but could not have delivered you: But the friend you *get*, will ſave you from hell, and bring you to his own eternall Reſt.

Is it your *pleaſures* that you are afraid of loſing? You think you ſhall never have a merry day again, if once you be Converted. Alas, that you ſhould think it a greater

greater pleaſure to live in fooliſh ſports and merriments, and pleaſe your fleſh, then to live in the Believing thoughts of glory, and in the love of God, and in righteouſneſs, and peace, and joy in the Holy Ghoſt, in which the ſtate of Grace conſiſteth, *Romans* 14. 17. If it be a greater pleaſure to you to think of your Lands and inheritance (if you were Lords of all the Country) then it is to a child to play for pins: why ſhould it not be a greater Joy to you to think of the Kingdom of Heaven being yours, then of all the riches or pleaſures of the world? As it is but fooliſh childiſhineſſe that makes children ſo delight in gawds that they would not leave them for all your Lands: ſo it is but fooliſh worldineſs, and fleſhlineſs, and wickedneſs, that makes you ſo much delight in your houſes, and lands, and meat, and drink, and eaſe

eaſe, and honour, as that you would not part with them for the heavenly delights. But what will you do for pleaſure when theſe are gone? do you not *think of that*? When *your* pleaſures end in horrour, and go out with a ſtinking ſnuff, the pleaſures of the Saints are then at the beſt. I have had my ſelf but a little taſte of the heavenly pleaſures in the forethoughts of the bleſſed approaching day, & in the preſent perſwaſions of the Love of God in Chriſt: but I have taken too deep a draught of earthly pleaſures (ſo that you may ſee, if I be partial, it is on your ſide:) and yet I muſt profeſs, from that little experience, that there is no compariſon: there is more joy to be had in a day (if the Son of life ſhine clear upon us) in the ſtate of Holineſs, then in an whole life of ſinfull pleaſures. I had *rather*

be a door keeper in the house of God, then to dwell in the Tents of wickedness. Psalm 84.10. *A day in his Courts is better then a thousand anywhere else,Psal.* 84. 10. The mirth of the wicked is like the laughter of a mad man that knows not his own misery: and therefore *Solomon* saith of such laughter, *It is mad: and of mirth, What doth it?* *Eccles.* 2.2. And *Eccles.*7. 2.3.4. 5. 6. *It is better to go to the house of mourning, then to go to the house of feasting: for that is the end of all men and the living will lay it to his heart. Sorrow is better then laughter: for by the sadness of the countenance, the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth: it is better to hear the rebuke of the wise, then to hear the song of fools: For as the crackling of thorns under a pot, so is the laughter of the fool.*] All the

the pleaſures of fleſhly things, is but like the ſcratching of a man thathath the itch: It is his diſeaſe that makes him deſire it: and a wiſe man had rather be without his pleaſure, and be troubled with his itch. Your loudeſt laughter is but like that of a man that is tickled: he laughs when he hath no cauſe of joy. And it is a wiſer thing for a man to give all his eſtate and his life to be tickled to make him laugh, then for you to part with the Love of God, and the comforts of Holineſs, and the Hopes of Heaven, and to caſt your ſelves into damnation, that you may have your fleſh tickled with the pleaſures of ſin for a little while. Judge as you are men, whether this be a wiſe mans part. It is but your carnal unſanctified nature that makes an holy life ſeem grievous to you, and a courſe of ſenſuality ſeem more delightfull

If you will but Turn, the Holy Ghoſt will give you another *Nature* aud *Inclination*; and then it will be more pleaſant to you to be *rid* of your ſin, then now it is to *keep* it; and you will then ſay, that you knew not what a comfortable life was till now, and that it was never well with you, till God and Holineſs were your Delight.

Queſt. *BUT how cometh it to paſs that men ſhould be ſo unreaſonable in the matters of their ſalvation? they have wit enough in other matters. What makes them ſo loath to be converted, that there ſhould need ſo many words in ſo plain a caſe, and all will not do, but the moſt will live and die Unconverted?*

Anſw. To name them only in a few words, the cauſes are theſe.

1. Men

1. Men are naturally *in Love* with earth and fleſh. They are born ſinners, & their nature hath an enmity to God and godlineſs, as the nature of the Serpent hath to a man: And when all that we can ſay goes agâinſt an habituall inclination of their natures, no marvail if it little prevail.

2. They are in *Darkneſs*, and know not the very things which they hear. Like a man that was born blind, and hears an high commendation of the light: but what will *hearing* do, unleſs he ſee it? They know not what God is, nor what is the power of the Croſs of Chriſt, nor what the Spirit of holineſs is, nor what it is to live in love by faith: They know not the certainty, and ſuitableneſs, and excellency of the heavenly inheritance. They know not what Converſion, and an holy mind and Converſation is, even

when they hear of it. They are in a miſt of ignorance. They are loſt and bewildred in ſin: like a man that hath loſt himſelf in the night, and knows not where he is, nor how to come to himſelf again, till the day-light do recover him.

3. They are wilfully confident that they need no *Converſion*, but ſome *partial amendment*, but that they are in the way to heaven already, and are Converted when they are not. And if you meet a man that is quite out of his way, you may long enough call on him to turn back again, if he will not believe you that he is out of his way.

4. They are become ſlaves to their fleſh, and drowned in the world to make proviſion for it. Their luſts, and paſſions, and appetites have diſtracted them, and got ſuch an hand over them, that they

they cannot tell how to deny them, nor how to mind any thing else. So that the drunkard saith. *I love a cup of good drink, and I cannot forbear it.* The glutton saith, *I love good chear, and I cannot forbear.* The fornicator saith, *I love to have my lust fulfilled, and I cannot forbear.* And the gamester *loves* to have his sports, and he cannot forbear. So that they are become even captivated slaves to their flesh, and their very *wilfulness* is become an *impotency*; and what they *would not* do, they say they *cannot*. And the worldling is so taken up with earthly things, that he hath neither heart, nor mind, nor time for heavenly: but as in *Pharaohs* dream, *Gen.* 41. 4. the lean kine did eat up the fat ones: so this lean and barren earth doth eat up all the thoughts of of heaven.

5. Some are so carried away

by the ſtream of evill company, that they are poſſeſſed with hard thoughts of a godly life, by hearing them ſpeak againſt it: or at leſt, they think they may venture to do as they ſee moſt do: and ſo they hold on in their ſinfull waies; and when *one* is cut off and caſt into Hell, and *another* ſnatcht away from among them to the ſame condemnation, it doth not much daunt them, becauſe they ſee not whither they are gone: poor wretches, they hold on in their ungodlineſs, for all this; for they little know that their companions are now lamenting it in torments. In *Luke* 16. the rich man in hell would fain have had one to warn his five brethren, leſt they ſhould come to that place of torment. Its like he knew their minds and lives, & knew that they were haſting thither, and little dreamt that he was there, yea and would

would little have believed one that would have told them ſo. I remember a paſſage that a gentleman yet living told me he ſaw upon a bridge over *Severn*: A man was driving a flock of fat lambs, and ſomething meeting them, and hindring their paſſage, one of the Lambs leapt upon the wall of the bridge, and his legs ſlipping from under him, he fell into the ſtream the reſt ſeeing him, did one after one leap over the bridge into the ſtream, and were all, or almoſt all drowned; Thoſe that were *behind* did little know what was become of them that were gone before, but thought they might venture to follow their companions: but as ſoon as ever they were over the wall, and falling headlong, the caſe was altered. Even ſo it is with Unconverted Carnall men. *One*

Mr. *R Rowly* of *Shrewsbury* upon *Acham*-bridge,

dyeth by them and drops into hell, and *another* follows the same way: and yet they will go after them because they think not whither they are gone. Oh but when death hath once opened their eyes & they see what's on the other side of the wall, even in another world, then what would they give to be where they were!

6. Moreover, they have a subtile malicious enemy, that is unseen of them, and playes his game in the dark: and it is his principal business to hinder their Conversion, and therefore to keep them where they are, by perswading them not to believe the Scriptures, or not to trouble their minds with these matters: or by perswading them to think ill of a godly life, or to think that its more ado then needs, and that they may be saved without Conversion, and without all this stir: and that God is so

ſo merciful that he will not damn any ſuch as they: or at leaſt that they may ſtay a little longer, and take their pleaſure, and follow the world a little longer yet, and then let it go and repent hereafter. And by ſuch jugling deluding cheats as theſe, the Devil keeps the moſt in his captivity, and leadeth them to his miſery.

Theſe, and ſuch like impediments as theſe, do keep ſo many thouſands Unconverted, when *God* hath *done* ſo much, and *Chriſt* hath *ſuffered* ſo much, & *Miniſters* have *ſaid* ſo much for their Converſion; when their *Reaſons* are ſilenced, and they are not able to anſwer the Lord that calls after them. [*Turn ye, Turn ye, Why will you die?*] yet all comes to nothing with the greateſt part of them: and they leave us no more to do after all, but to ſit down and lament their wilfull miſery.

I Have now ſhewed you the Reaſonableneſs of Gods commands, and the unreaſonableneſs of wicked mens diſobedience. If nothing will ſerve turn, but men will yet refuſe to Turn, we are next to conſider, who it is *long* of if they be damned. And this brings me up to the laſt Doctrine, which is;

Doct. 7. *THAT if after all this men will not Turn, it is not long of God that they are condemned, but of themſelves, even their own wilfullneſs. They die becauſe they will die: that is, becauſe they will not Turn.*

If you will go to hell, what remedy! God here acquits himſelf of

of your blood: it ſhall not lie on *him* if you be loſt. A negligent Miniſter may draw it upon *him*: and thoſe that encourage you, or hinder you not in ſin, may draw it upon *them*: but be ſure of it, it ſhall not lie upon God. Saith the Lord concerning his unprofitable Vineyard, *Iſay* 5. 1, 2, 3, 4. [*Judge I pray you betwixt me and my Vineyard: VVhat could have been done more to my Vineyard, that I have not done in it?* When he had *planted it in a fruitful ſoil, and fenced it, and gathered out the ſtones, and planted it with the choiceſt Vine:* What ſhould he have done more to it? He hath made you men, and endued you with Reaſon; he hath furniſhed you with all external neceſſaries; all creatures are at your ſervice. He hath given you a righteous perfect Law. When you had broke it, & undone your ſelves,

ſelves, he had pitty on you, and ſent his Son by a miracle of condeſcending mercy to die for you, and be a ſacrifice for your ſins, and he *was in Chriſt reconciling the world to himſelf.* The Lord Jeſus hath made you a deed of gift of himſelf, and eternal life with him, on the condition you will but accept it and return. He hath on this reaſonable condition offered you the free pardon of all your ſins: he hath written this in his Word, and ſealed it by his Spirit, and ſent it you by his Miniſters: they have made the offer to you an hundred & an hundred times, and called you to accept it, and to turn to God. They have in his name entreated you, and reaſoned the caſe with you, and anſwered all your frivolous objections. He hath long waited on you, and ſtaid your leiſure, and ſuffered you to abuſe him to his face.

face. He hath mercifully ſuſtained you in the midſt of your ſin: hath compaſſed you about with all ſorts of mercies: He hath alſo intermixt afflictions to mind you of your folly, and call you to your wits: And his ſpirit hath been often ſtriving with your hearts, and ſaying there, [*Turn ſinner, Turn to him that calleth thee: Whither art thou going? What art thou doing? Doſt thou know what will be the end? How long wilt thou hate thy friends, and love thine enemies? When wilt thou let go all and Turn, and deliver up thy ſelf to God, and give thy Redeemer the poſſeſſion of thy ſoul? When ſhall it once be?*] Theſe pleadings have been uſed with thee. And when thou haſt delayed, thou haſt been urged to make haſt, and God hath called to thee, [*To day, while it is called to day, hearden not thy heart: Why not now without, any more delay?*

lay? Life hath bin ſet before you: The Joyes of Heaven have been opened to you in the Goſpel: The certainty of them have bin manifeſted: The certaintie of the everlaſting Torments of the damned hath been declared to you: Unleſs you would have had a *ſight* of *Heaven and Hell*, what could you deſire more? Chriſt hath been as it were ſet forth crucified before your eyes, *Gal.* 3. 1. You have bin an hundred times told that you are but loſt men til you come unto him: As oft have you been told of the evil of ſin, of the vanity of ſin, the world, and all the pleaſures & wealth it can afford: of the ſhortneſs & uncertainty of your lives, and the endleſſe duration of the Joy or Torment of the life to come. All this, and more then this have you bin told, & told again, even till you were weary of hearing it, & till you could make the

lighter

lighter of it, becauſe you had ſo often heard it; like the Smiths dog, that is brought by cuſtom to ſleep under the noyſe of the hammers, and when the ſparks do fly about his ears: and though all this have not converted you, yet you are alive, and might have mercy to this day, if you had but hearts to entertain it. And now let Reaſon it ſelf be Judge; whether it be long of God or you, if after all this, you be unconverted and be damned. If you *die now*, it is becauſe you will die. What ſhould be ſaid more to you? Or what courſe ſhould be taken, that is liker to prevail? Are you able to ſay and make it good, *We would fain have been converted and become new creatures, but we could not; we would fain have forſaken our ſins, but could not; we would have changed our company, and our thoughts: and our diſcourſe,*

but

but we could not. Why could you not if you would? What hindred you, but the wickedneſſe of your hearts? Who *forced* you to ſin? or who did hold you back from Duty? Had not you the ſame teaching, and time, and liberty to be godly as your godly neighbours had? Why then could not you have been godly as well as they? Were the Church-doors ſhut againſt you? or did you not keep away your ſelves? or ſit and ſleep, or hear as if you did not hear? Did God put in any exceptions againſt you in his word, when he invited ſinners to return, and when he promiſed mercy to thoſe that do return?] Did he ſay, [*I will pardon all that repent except thee?*] Did he ſhut you out from the liberty of his holy worſhip? Did he forbid you to pray to him any more then others? You know he did not. God did

not

not *drive* you away from him, but you forſook him, and ran away your ſelves. And when he called you to him, you *would* not come. If God had *excepted* you out of the general promiſe and offer of mercy, or had ſaid to you: [*Stand off, I will have nothing to do with ſuch as you: Pray not to me, for I will not hear you: If you repent never ſo much, and cry for mercy never ſo much, I will not regard you:*] If God had left you nothing to truſt to, but deſperation, then you had had a fair excuſe. You might have ſaid, [*To what end ſhould I repent and turn, when it will do no good?*] But this was not your caſe. You might have had Chriſt to be your Lord and Saviour, your Head and Husband, as well as others: and you *would not:* becauſe you felt not your ſelves ſick enough for the Phyſician, and becauſe you could

could not ſpare your diſeaſe: In your hearts you ſaid as thoſe rebels, *Luke* 9 1.14. [*Wee will not have this man to reign over us.*] Chriſt *would have gathered you under the wings* of his ſalvation, *and you would not. Mat.* 23. 37. What deſires of your wel-fare did the Lord expreſs in his holy word? With what compaſſion did he ſtand over you and ſay, [*O that my people had hearkened unto me, and that they had walked in my wayes?* Pſal. 81. 13. *O that there were ſuch a heart in this people, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!* Deut 5. 20. (*O that they Were wiſe, that they underſtood this! and that they would conſider their latter end!*] *Deut.* 32. 29. He would have been your God, and done all for you that your ſouls could well deſire; but you

you loved the world and your flesh above him, & therefore you *would not hearken* to him: though you complemented with him, and gave him high Titles, yet when it came to the closing, *you would have none of him, Psal.* 81. 11, 12. No marvel then, if *He he gave you up to your own hearts Lusts, and you walked in your own Councils.*] He condescended to reason and plead the case with you, and ask you [*What is there in me or my service that you should be so much against me! VVhat harm have; I done thee sinner! Have I deserved this unkind dealing at thy hand? Many Mercies have I shewed thee; for which of them dost thou thus despise me? Is it I, or is it Satan that is thy enemy? Is it I, or is it thy carnal self that would undo thee? Is it an holy life, or a life of sin that thou hast cause to fly from? If thou be undone, thou procurest this to thy self*

ſelf by forſaking me the Lord that would have ſaved thee: Jer. 2. 17. *Doth not thy own wickedneſſe correct thee, and thy ſin reprove thee; that thou maiſt ſee that it is an evil and bitter thing that thou haſt forſaken me?* Jer. 2. 19. *What iniquity have you found in me, that you have followed after vanity and forſaken me?* Jer. 2. 5, 6.] He calleth out as it were to the bruits to hear the controverſie he hath againſt you, Mic. 6. 3, 4, 5. *Hear O ye mountains the Lords controverſie, and ye ſtrong foundations of the earth; for the Lord hath a Controverſie with his people, and he will plead with Iſrael. O my people, what have I done unto thee: and wherein have I wearied thee: teſtifie againſt me, for I brought thee up out of Egypt, and redeemed thee,* &c. *Hear O Heavens, and give ear O earth, for the Lord hath ſpoken. I have nouriſhed and brought up children, and they have*

rebelled

rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his Maſters crib: but Iſrael *doth not know, my people doth not conſider! Ah ſinful Nation! a people laden with iniquity, a Seed of evil doers!* &c. Iſaiah 1. 2,3,3,4. [*Do you thus requite the Lord, O fooliſh people and unwiſe? Is not he thy Father that bought thee? Hath he not made thee and eſtabliſhed thee?* Deut. 32. 6.] When he ſaw that you forſook him even for nothing, and turned away from your Lord and Life, to hunt after the chaffe and feathers of the world, he told you of your folly, and called you to a more profitable employment, *Iſa.* 55. 1, 2, 3. [*Wherefore do you ſpend your money for that which is not bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſſe. Encline your*

your ear, and come unto me: hear and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David; ——*Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercie upon him: and to our God, for he will abundantly pardon, verſe 6,7.*] And ſo *Iſa.* 1. 16, 17, 18. And when you would not hear, what complaints have you put him to, charging it on you as your wilfulneſs and ſtubbornneſſe, *Jer.* 2. 12, 13. [*Be aſtoniſhed O heavens at this, and be horribly afraid.* ——*For my people have committed two evils, they have forſaken me the fountain of living water; and hewed them out ciſterns, broken ciſterns that can hold no water.*] Many a time hath Chriſt pro-

proclaimed that free invitation to you, *Rev.* 22. 17. *Let him that is athirſt come: and whoſoever will, let him take the water of life freely.*] But you put him to complain after all his offer. [*They will not come to me that they may have life, John* 5.40.] He hath invited you to feaſt with him in the Kingdom of his grace, and you have had excuſes from your grounds, and your cattel, and your worldly buſineſs: and when you *would not* come, you have ſaid you *could not*: and provoked him to reſolve that you ſhould never *taſte of his Supper, Luke* 14. 15. *to* 25.] And who is it *long* of now but your ſelves? and what can you ſay is the chief cauſe of your damnation, but your own *Wills?* You would be damned. The whole caſe is laid open by Chriſt himſelf, *Prov.* 1. from the 20. to the end. [*Wiſdom cryeth without, ſhe uttereth her*

voice in the ſtreets, ſhe crieth in the chief place of Concourſe, ——How long ye ſimple ones will ye love ſimplicity, and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn ye at my reproofs; behold I will pour out my ſpirit unto you, I will make known my words unto you, Becauſe I have called and ye refuſed; I have ſtretched out my hands, and no man regarded, but ye have ſet at naught all my counſel, and would none of my reproofs: I alſo will laugh at your calamitie, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you: then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: For that they hated knowledge, and did not chooſe the fear of the Lord. They would none of my

my counſels; they deſpiſed all my reproof; Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them. But who ſo hearkneth to me ſhall dwell ſafely, and ſhall be quiet from the fear of evil.] I thought beſt to recite the whole text at large to you, becauſe it doth ſo fully ſhew the cauſe of the deſtruction of the wicked. It is not becauſe *God* would not teach them, but becauſe *they* would not learn. It is not becauſe God would not Call them, but becauſe they would not Turn at his reproof. Their *wilfulneſs* is their undoing.

Use.

FRom what hath been said, you may further learn these following things.

1. From hence you may see, not only what blasphemy and impiety it is, to lay the blame of mens destruction upon God, but also how unfit these wicked wretches are to bring in such a charge against their Maker. They cry out upon God, and say, He gives them not grace, and his threatnings are severe, and God forbid that all should be damned that be not Converted and Sanctified; and they think it hard measure that a short sin should have an endless suffering: and if they be damned they say, they cannot help it: When in the mean time, they are busie about their own destruction, even

even cutting the throat of their own ſouls, and will not be perſwaded to hold their hands. They think *God* were *cruel* if *he* ſhould damn them: and yet they are ſo *cruel* to *themſelves* that they *will run* into the fire of Hell; when God hath told them it is a little before them, and neither intreaties, nor threatnings, nor any thing that can be ſaid, will ſtop them. We ſee them almoſt undone; Their careleſs, worldly, fleſhly lives do tell us that they are in the power of the Devil: we know if they die before they are Converted, all the world cannot ſave them; and knowing the uncertainty of their lives, we are afraid every day leſt they drop into the fire. And therefore we intreat them to pitty their own ſouls, and not to undo themſelves when mercy is at hand; and they *will not* hear us. We intreat them to caſt away their ſin,

and come to Christ without delay, and to have some mercy on themselves; but they will have none. And yet they think that God must be cruel if he condemn them. O wilful wretched sinners! It is not *God* that is *cruel* to you: it is *you* that are *cruel* to your selves. You are told you must *Turn or Burn*, and yet you *Turn not*. You are told that if you will needs keep your sins, you shall keep the Curse of God with them: and yet you *will* keep them. You are told that there is no way to *Happiness* but by *Holiness*, and yet you *will* not be Holie. What would you have God say more to you? What would you have him *do* with his Mercie? He offereth it you, and you will not have it. You are in the ditch of sin and misery, and he would give you his hand to help you out, and you refuse his help: he would cleanse you of your sins,

and.

and you had rather keep them. You *love* your luſt, and *love your* gluttony, and ſports, and drunkenneſs, and *will not* let them go. Would you have him bring you to Heaven whether you wil or no? Or would you have him bring you and your ſins to heaven together? Why, that's an impoſſibility: you may as well expect he ſhould turn the Sun into Darkneſs. What! an unſanctified fleſhly heart be in Heaven! it cannot be: *There entreth nothing that is unclean,* Revel. 21. 27. *For what Communion hath light with darkneſſe; or Chriſt with* Belial? 2 *Corinth.* 6. 14. 15. *All the day long hath he ſtretched out his hand to a diſobedient and gain-ſaying people,* Romans 10. 25. What will you do now? Will you cry to God for *mercy*! why God calleth upon *you* to have *mercy* upon your ſelves, and you *will* not. Miniſters ſee the

poyſoned cup in the drunkards hand, and tell him, *There is poyſon in it*, and deſire him to have *Mercy* on his ſoul, and forbear, and he *will not* hear us; drink it he *muſt* and *will*: he *loves* it, and therefore though Hell come next, he ſaith, he *cannot help it*. What ſhould one ſay to ſuch men as theſe? We tell the ungodly careleſs worldling, *It is not ſuch a life that will ſerve the turn, or ever bring you to Heaven. If a Bear were at your back, you would mend your pace: and when the curſe of God is at your back, and Satan and Hell are at your back, will you not ſtir, but ask what need all this ado? Is an immortal ſoul of no more worth? O have mercy upon your ſelves!* But they will have no mercy on themſelves, nor once regard us. We tell them, the end will be better. Who can dwell with the everlaſting fire? And yet

they

they will have no mercy upon themſelves. And yet will theſe ſhameleſs wretches ſay, that God is more merciful then to condemn them, when it is themſelves that cruelly and unmercifully *run* upon Condemnation; and if we ſhould go to them with our hats in our hands and intreat them, we cannot ſtop them. If we ſhould fall down on our knees to them, we cannot ſtop them; but to Hell they *will*, and yet will not believe that they are gone thither. If we beg of them for the ſake of God that made them and preſerveth them; for the ſake of Chriſt that died for them; for the ſake of their own poor ſouls, to pitty themſelves, and go no further in the way to Hell, but come to Chriſt while his arms are open, and enter into a ſtate of life while the door ſtands open, and now take mercy while mercy may be

had; they will not be perſwaded. If we ſhould *die* for it, we cannot get them ſo much as now and then to *conſider* with themſelves of the matter, and to Turn. And yet they can ſay, *I hope God will be merciful.* Did you ever conſider what he ſaith, *Iſaiah* 27. 11. [*It is a people of no underſtanding; therefore he that made them will not have mercy on them, and he that formed them, will ſhew them no favour.*] If *another* man will not cloath you when you are naked, and feed you when you are hungry, you will ſay he is unmerciful. If he ſhould caſt you into priſon, or beat and torment you, you would ſay, he is unmerciful. And yet you will do a thouſand times more againſt your ſelves, even caſt away both ſoul and bodie for ever, and never complain of your own unmerciſulneſſe. Yea and God that waited upon you all the while with his

mercy,

mercy, must be taken to be unmerciful, if he punish you after all this. Unless the holy God of Heaven will give these wretches leave to trample upon his Sons blood, and with the Jews, as it were again to spit in his face, and do despight to the Spirit of grace, and make a jest of sin, and a mock at holiness, and set more light by saving mercy, then by the filth of their fleshly pleasures, and unless after all this he will save them by the mercy which they cast away, and would none of, God himself must be called unmerciful by them. But he will be justified when he judgeth, and he will not stand or fall at the bar of a sinful worm.

I know there are many particular cavils that are brought by them against the Lord, but I shall not here stay to answer them particularly, having done it already in my

my *Treatise of Judgement*, to which I shall refer them. Had the disputing part of the world been as careful to avoid sin and destruction, as they have been busie in searching after the cause of them, and forward indirectly to impute it to God, they might have exercised their wits more profitably, and have less wronged God, and sped better themselves. When so ugly a monster as sin is within us, and so heavy a thing as punishment is on us, and so dreadful a thing as Hell is before us, one would think it should be an easie question, who is in the fault? and whether God or man be the principal or culpable cause? Some men are such favourable Judges of themselves, that they are proner to accuse the infinite Perfection and Goodness it self, then their own hearts: and imitate their first Parents that said, *The Serpent tempted*

pted me, and the woman that thou gaveſt me, gave unto me, and I did eat;] ſecretly implying that God was the cauſe. So ſay they, [*The underſtanding that thou gaveſt me, was unable to diſcern; the will that thou gaveſt me, was unable to make a better choice; the objects which thou didſt ſet before me, did entice me; the temptation which thou didſt permit to aſſault me, prevailed againſt me.* And ſome are ſo loth to think that God can make a ſelf-determining creature, that they dare not deny him that which they take to be his prerogative, to be the determiner of the will in every ſin, as the firſt efficient immediate phyſical cauſe. And many could be content to acquit God from ſo much cauſing of evil, if they could but reconcile it with his being the chief cauſe of good; as if truths muſt be no longer truths, then we are able to ſee them.

them in their perfect order and coherence: because our ravelled wits cannot set them right together, nor assign each truth its proper place, we presume to conclude that some must be cast away. This is the fruit of proud self-conceitedness, when men receive not Gods truths as a child his lesson, in an holy submission to the omniscience of our Teacher, but as Censurers that are too wise to learn.

Object. *But we cannot Convert our selves till God Convert us: we can do nothing without his grace; It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

Answ. 1. God hath two degrees of mercy to shew: the mercy of Conversion first; and the mercy of Salvation last: the latter he will give to none but those that *will* and *run*, and hath promised

promiſed it to them only. The former is to make them *willing* that were *unwilling*: and though your own *willing* and endeavours deſerve not this grace, yet your *wilful* refuſal deſerveth that it ſhould be denied to you. Your *diſability* is your very *unwillingneſs* it ſelf, which excuſeth not your ſin, but maketh it the greater. You *could* Turn if you were but truly *willing*: and if your *wills* themſelves are ſo corrupted, that nothing but effectual grace will move them, you have the more cauſe to ſeek for that grace, and yield to it, and do what you can in the uſe of means, and not neglect it, or ſet againſt it. Do what you are able firſt, and then complain of God for denying you grace if you have cauſe.

Object. *But you ſeem to intimate all this while that man hath free-will.*

Anſw.

Answer. The dispute about free-will is beyond your capacity; I shall therefore now trouble you with no more but this about it. Your will is naturally a *free*, that is, a *self-determining faculty*; but it is *vitiously inclined*, and *backward to good*, and therefore we see by sad experience that it hath not a *vertuous moral wisdom.* But that is the *wickedness* of it, which deserveth the punishment. And I pray you let us not befool our selves with opinions. Let the case be your own. If you have an enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuse him because he saith, [*I have not free will, it is my nature; I cannot choose unless God give me grace.*] If you have a servant that robbeth you, will you take such an answer from

from him? Might not every Thief and Murderer that is hanged at the Aſſize give ſuch an anſwer, [*I have not free will, I cannot change my own heart: what can I do without Gods grace*] and ſhall they therefore be acquit? If not, why then ſhould you think to be acquit for a courſe of ſin againſt the Lord?

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2. FRom hence alſo you may obſerve theſe three things together. 1. What a ſubtile tempter Satan is. 2. What a deceitfull thing ſin is. 3. What a fooliſh creature corrupted man is. *A ſubtile tempter* indeed that can perſwade the greateſt part of the world to go wilfully into everlaſting fire, when they have ſo many warnings and diſſwaſives as they have. *A deceitfull thing is ſin* indeed,

indeed, that can bewitch so many thousands to part with everlasting life, for a thing so base and utterly unworthy! *A foolish Creature* is man indeed, that wil be so cheated of his salvation for nothing; yea for a *known nothing*: and that by an enemy, and a known enemy. You would think it impossible that any man in his wits should be perswaded for a trifle to cast himself into the fire, or water, or into a coal-pit, to the destruction of his life. And yet men will be enticed to cast themselves into Hell. If your natural lives were in your own hands, that you should not die till you would kill your selves, how long would most of you live? And yet when your everlasting life is so far in your own hands under God, that you cannot be undone till you undo your selves, how few of you will forbear your own undoing? Ah what a silly thing is man!

man! and what a bewitching and befooling thing is sin.

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3. FRom hence also you may learn, that it is no great wonder if wicked men be hinderers of others in the way to heaven, and would have as many Unconverted as they can, and would draw them into sin, and keep them in it! Can you expect that they should have any mercy on others, that have none upon themselves? and that they should much stick at the destruction of others, that stick not to destroy themselves: They do no worse by others then they do by themselves.

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4. LAstly, you may hence learn, that the greatest enemy to man is himself; and the greatest Judgement in this life that can

can befall him is to be left to himself: and that the great work that Grace hath to do, is to save us from our selves: and the greatest accusations and complaints of men should be against themselves: and that the greatest work that we have to do our selves, is to resist our selves: and the greatest enemy that we should daily pray and watch, & strive against, is our own carnall hearts and wills, and the greatest part of your work, if you would do good to others and help them to heaven, is to save them from themselves, even from their own blind understandings, and corrupted wills, and perverse affections, and violent passions, and unruly senses, I onely name all these for brevity sake and leave them to your further consideration.

WELL

WELL Sirs, now we have found out the great Delinquent and Murderer of ſouls, (even mens ſelves, their own wills) what remains but that you judge according to the evidence, and confeſs this great iniquity before the Lord, and be humbled for it, and do ſo no more? To theſe three ends diſtinctly, I ſhall add a few words more. 1. Further to convince you. 2. To humble you. And 3. To reform you, if there be yet any hope.

1. We know ſo much of the exceeding *gracious nature of God*, who is willing to do good, and delighteth to ſhew mercy, that we have no reaſon to ſuſpect *him* of being the culpable cauſe of our death; or to call him cruel; He made all good, and he preſerveth and maintaineth all: the eyes of all

all things do wait upon him: and he giveth them their meat in due ſeaſon, he openeth his hand, and ſatisfieth the deſires of all the living, *Pſalm* 145. 15, 16. He is not only *righteous in all his waies*, (and therefore will deal juſtly) *and holy in all his works*, (and therefore not the author of ſin) but [*he is alſo good to all, and his tender mercies are over all his works.*] *Pſal.* 145. 17. 9.

But as for *man*, we know his mind is dark, his will perverſe, his affections carry him ſo headlong, that he is fitted by his folly and corruption to ſuch a work as the deſtroying of himſelf. If you ſaw a Lamb lie killed in the way, would you ſooner ſuſpect the *ſheep* or the *dog* or *wolf*, to be the author of it, if they both ſtood by? or if you ſee an houſe broken and the people murdered, would you ſooner ſuſpect the *Prince* or *Judge*, that

that is wiſe and juſt, and had no need: or a *known Thief or Murderer*? I ſay therefore as *James* 1. 13, 14, 15. *Let no man ſay when he is tempted, that he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man* (to draw him to ſin) *But every man is tempted when he is drawn away of his own luſt, and enticed. Then when luſt hath conceived, it bringeth forth ſin: and ſin when it is finiſhed bringeth forth death.*] You ſee here, that ſin is the brat of your own concupiſcence, and not to be fathered on God: and that death is the off-ſpring of your own ſin, and the fruit which it will yield you as ſoon as it is ripe, You have a treaſure of evil in your ſelves as a ſpider hath of poyſon: from whence you are bringing forth hurt to your ſelves and ſpinning ſuch webs as entangle your own ſouls. Your

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Nature ſhews, its *you* that are the cauſe.

2. Its evident that you are your own deſtroyers, in that you are ſo *Ready to entertain any temptation* almoſt that is offered you. Satan is ſcarce readier to move you to any evil, then you are ready to hear, & do as he would have you. If he would tempt your underſtanding to error and prejudice, you yield. If he would hinder you from good reſolutions, it is ſoon done. If he would cool any good deſires or affections, it is ſoon done. If he would kindle any luſt or vile affections and deſires in you, it is ſoon done: if he will put you on to evil thoughts, or words, or deeds, you are ſo free that he needs not rod or ſpur: if he would keep you from holy thoughts, and words, and wayes, a little doth it: you need no curb. You examine not his ſuggeſtions,

nor

nor reſiſt them with any reſoluti-on, nor caſt them out as he caſts them in, nor quench the ſparks which he endeavoureth to kindle: but you ſet in with him, and meet him halfe way, and embrace his motions, and tempt him to tempt you. And its eaſie to catch ſuch greedy fiſh that are ranging for a bait, and will take the bare hook.

3. Your deſtruction is evidently long of yonr ſelves, in that you Reſiſt all that would help to ſave you, and would do you good, or hinder you from undoing your ſelves. God would help aud ſave you by his Word, and you reſiſt it, it is too ſtrict for you. He would ſanctifie you by his *Spirit*, and you reſiſt, and quench it. If any man reprove you for your ſin, you fly in his face with evill words; and if he would draw you to an holy life, and tell you of your preſent

O danger,

danger, you give him little thanks, but either bid him look to himself, he shall not answer for you; or else at best, you put him off with an heartless thanks, and will not Turn when you are perswaded. If Ministers would privately instruct and help you, you will not come at them: your unbumbled souls do feel but little need of their helpe. If they would Chatechize you, you are too old to be Catechized, though you are not too old to be ignorant and unholy. Whatever they can say to you for your good, you are so self-conceited and wise in your own eyes, (even in the depth of ignorance) that you will regard nothing that agreeth not with your pesent conceits: but contradict your Teachers, as if you were wiser then they: you resist all that they can say to you, by your ignorance and wilfulness, and fooliſh Cavils,

and

and ſhifting evaſions, and unthankfull rejections, ſo that no good that is offered can find any welcome acceptance and entertainment with you.

4. Moreover its apparent that you are ſelf-deſtroyers, in that you *draw the matter of your ſin and deſtruction even from the bleſſed God himſelf.* You like not the contrivances of his Wiſdom: You like not his Iuſtice, but take it for cruelty: You like not his Holineſſe, but are ready to think he is ſuch a one as your ſelves, *Pſalm.* 50. 21. and make as light of ſin as you: You like not his Truth, but would have his Threatnings, even his peremptory Threatnings prove falſe And his goodneſs which you ſeem moſt highly to approve, you partly reſiſt, as it would lead you to Repentance, and partly abuſe, to the ſtrengthening of your ſin; as if you might the freelier ſin, becauſe

God is Mercifull, and becauſe his Grace doth ſo much abound.

5. Yea you *fetch deſtruction from the bleſſed Redeemer, and Death from the Lord of life* himſelf. And nothing more emboldeneth you in ſin, then that Chriſt hath died for you; as if now the danger of death were over, and you might boldly venture: As if Chriſt were become a ſervant to Satan, and your ſins, and muſt wait upon you while you are abuſing him: and becauſe he is become the Phyſitian of ſouls, and is able to ſave to the utmoſt all that come to God by him; you think he muſt ſuffer you to refuſe his helpe, and throw away his Medicines, and muſt ſave you whether you will come to God by him or no: ſo that a great part of your ſins are occaſioned by your bold preſumption, upon the death of Chriſt.

Not conſidering that he came to

to Redeem his people from their ſins, and to ſanctifie them a peculiar people to himſelf, and to conform them in Holineſs to the image of their Heavenly father, and to their Head, *Mat.* 1.21. *Tit.*2.14. 1 *Pet.* 1.15,16. *Col.*3.10,11. *Phil.* 3.9, 10.

6. You alſo *fetch your own deſtruction from all the Providences and works of God.* When you think of his Eternal fore-knowledge and Decrees, it is to harden you in your ſin, or poſſeſs your minds with quarrelling thoughts, as if his Decrees might ſpare you the labour of Repentance and an holy life, or elſe were the cauſe of your ſin and death. If he afflict you, you repine: if he proſper you, you the more forget him, and are the backwarder to the thoughts of the life to come. If the wicked proſper, you forget the end that will ſet all reckonings ſtrait, and

are ready to think, its as good be wicked as godly. And thus you draw your death from all.

7. And the like you do *from all the Creatures and mercies of God* to you. He giveth them to you as the tokens of his Love, and furniture for his service, and you turn them against him, to the pleasing of your flesh. You eat and drink to please your appetite, and not for the Glory of God, and to enable you for his work. Your clothes you abuse to pride. Your Riches draw your hearts from Heaven, *Phil.* 3. 18. Your Honours and applause do puff you up: If you have health and strength, it makes you more secure and forget your end. Yea other mens mercies are abused by you to your hurt. If you see their Honours and Dignity, you are provoked to envy them. If you see their Riches, you are ready to covet

covet them. If you look upon beauty, you are ſtirred up to luſt. And its well if Godlineſſe be not an eye-ſore to you.

8. The *very gifts that God beſtoweth* on you, and the *Ordinances* of Grace which he hath inſtituted for his Church, you turn to ſin. If you have better parts then others, you grow proud and ſelfe-conceited: If you have but common gifts, you take them for ſpecial Grace. You take the bare hearing of your Duty for ſo good a work, as if it would excuſe you for not obeying it. Your Prayers are turned into ſin, becauſe you *regard iniquity in your hearts*, Pſalm 66. 18. *and depart not from iniquity when you call on the name of the Lord*, 2 Tim. 2. 19. Your *prayers are abominable, becauſe you turn away your ear from hearing the Law*, *Prov.* 28. 9. And are more ready to offer the Sacrifice of

fools, (thinking you do God some special service) then to hear his Word and obey it, *Eccles.* 5.1. You examine not your selves before you receive the Supper of the Lord, but not discerning the Lords Body, do eat and drink judgement to your selves, 1 *Cor.* 11.28, 29.

9. Yea the *persons that you converse with, and all their actions*, you make the occasions of your sin and destruction. If they live in the fear of God, you hate them. If they live ungodlily, you imitate them: If the wicked are many, you think you may the more boldly follow them; If the godly be few, you are the more emboldened to despise them. If they walk exactly, you think they are too precise; if one of them fall in a particular temptation, you stumble upon them, and turn away from holinesse, because that

others

others are imperfectly holy: as if you were warranted to break your necks, because some others have by their heedlesness sprained a sinnew, or put out a bone. If an hypocrite discover himself, you say, *They are all alike*, and think your selves as honest as the best. A Professor can scarce slip into any miscarriage, but because he cuts his finger, you think you may boldly cut your throats. If Ministers deal plainly with you, you say they rail. If they speak gently or coldly, you either sleep under them, or are little more affected then the seats you sit upon. If any errours creep into the Church, some greedily entertain them, and others reproach the Christian Doctrine for them, which is most against them. And if we would draw you from any ancient rooted errour, which can but plead two, or three, or six, or seven

hundred yeares cuſtom, you are as much offended with a motion for Reformation, as if you were to loſe your lives by it, and hold faſt *old* errours, while you cry out againſt *new* ones. Scarce a difference can ariſe among the Miniſters of the Goſpel, but you will fetch your own death from it. And you will not hear, or at leaſt not obey the unqueſtionable Doctrine of any of thoſe that jump not with your conceits: *One* will not hear a Miniſter, becauſe he readeth his Sermon, and another wil not hear him, becauſe he doth not read them. *One* will not hear him, becauſe he ſaith the Lords Prayer, and another will not hear him, becauſe he doth not uſe it. *One* will not hear them that are *for* Epiſcopacy, and another will not hear them that are *againſt it*. And thus I might ſhew you in many other caſes, how you turn all that comes

comes neer you to your own destruction, so clear is it, that the ungodly are selfe-destroyers, & that their perdition is of themselves.

METhinks, now upon the consideration of what is said and the review of your own waies, you should bethink you what you have done, and be ashamed and deeply humbled to remember it. If you be not, I pray you consider these followings Truths.

1. To be your own destroyers, is to sin against the deepest principle in your Natures, even the Prneiple of selfe-preservation. Every thing naturally desireth or enclineth to its own felicity, wellfare or perfection. And will you set your selves to your own destruction? when you are commanded to love your Neighbours

a

as your ſelves, it is ſuppoſed that you naturally love your ſelves. But if you love your Neighbours no better then your ſelves, it ſeems you would have all the world be damned.

2. How extreamly do you croſs your own intentions! I know you intend not your own damnation, even when you are procuring it; you think you are but doing good to your ſelves, by gratifying the deſires of your fleſh. But alas, it is but as a draught of cold water in a burning Feaver, or as the ſcratching of an itching wild-fire, which increaſeth the Diſeaſe and pain. If indeed you would have pleaſure, or profit, or honour, ſeek them where they are to be found, and do not hunt after them in the way to hell.

3. What pitty is it, that you ſhould do that againſt your ſelves which none elſe in earth or Hell can

can do! If all the world were combined against you, or all the Devils in Hell were combined against you, they could not destroy you without your selves, nor make you sin but by your own consent. And will you do that against your selves, which no one else can do? You have hatefull thoughts of the Devil, because he is your enemy, and endeavoureth your destruction. And will you be worse then Devils to your selves? Why, thus it is with you, if you had hearts to understand it: When you run into sin, and run from godlinesse, and refuse to Turn at the Call of God, you do more against your own souls, then men or devils could do besides. And if you should set your selves, and bend your wits to do your selves the greatest mischief, you could not devise to do a greater.

4. You are false to the trust that

that God hath repoſed in you. He hath much entruſted you with your own ſalvation: and wil you betray your truſt? he hath ſet you with all diligence to keep your hearts: and is this the keeping of them? *Prov.* 4.23.

5. You do even forbid all others to pitty you, when you will have no pitty on your ſelves: If you cry to God in the day of your calamity for Mercy, Mercy; What can you expect, but that he ſhould thruſt you away, and ſay, [*Nay, thou wouldſt not have mercy on thy ſelf: Who brought this upon thee but thy own wilfulneſs?*] And if your Brethren ſee you everlaſtingly in miſery, how ſhall they pitty you that were your own deſtroyers, and would not be diſſwaded?

6. It will everlaſtingly make you your own Tormenters in Hell to think on it, that you brought your ſelves wilfully to that miſery

O what a griping thought it will be for ever, to think with your selves, [That this was your own doing! That you were warned of this Day, and warned again, but it would not do. That you wilfully sinned, and wilfully turned away from God: That you had time as well as others, but you abused it: You had Teachers as well as other, but you refused their instructions: You had holy Examples, but you did not imitate them: Yon were offered Christ, and Grace, and Glory, as well as others; but you had more mind of your fleshly pleasures: You had a price in your hands, but you had not an heart to lay it out, *Proverbs* 17. 16. Can it choose but torment you to think of this your present folly? O that your eyes were opened to see what you have done in the wilfull wronging of your own souls! and

and that you better understood those words of God, *Prov.* 8. 33, 34. 35, 36. *Hear instruction and be wise, and refuse it not: Blessed is the man that heareth me, watching dayly at my gates, waiting at the posts of my doors: For whoso findeth me, findeth life, and shal obtain the favour of the Lord. But he that sinneth against me, wrongeth his own soul: All they that hate me, love death.*]

AND now I am come to the Conclusion of this work, my heart is troubled to think how I shall leave you: lest after this the flesh should still deceive you, and the world and the Devil should keep you asleep, and I should leave you as I find you, till you awake in Hell; Though in care of your poor souls, I am afraid of this, as knowing the obstinacy

ſtinacy of a carnal heart, yet I can ſay with the Prophet *Jeremy*, 17. 16. [*I have not deſired the wofull day the Lord knoweth.*] I have not, with *James* and *John*, deſired that *fire might come from heaven* to conſume them that refuſed Ieſus Chriſt, *Luke* 9.54. But it is the preventing of the Eternal fire that I have been all this while endeavouring: And O that it had been a needleſs work! That God and conſcience might have been as willing to ſpare me this labour, as ſome of you could have been. Dear friends! I am ſo loth you ſhould lie in everlaſting fire, and be ſhut out of Heaven, if it be poſſible to prevent it, that I ſhall once more ask you, What do you now reſolve? Will you Turn or Die? I look upon you as a Phyſitian on his Patient in a dangerous diſeaſe: that ſaith to him, [*Though you are far gone, take but this Medicine,*

dicine, and forbear but these few things that are hurtfull to you, and I dare warrant your life; but if you will not do this, you are but a dead man.] What would you think of such a man, if the Physitian and all the friends he hath cannot perswade him to take *one* Medicine to save his Life, or to forbear one or two poysonous things that would kill him? This is your case. As far as you are gone in sin, do but now Turn and Come to Christ, and take his Remedies, and your soules shall live. Cast up your deadly sins by Repentance, and return not to the poysonous vomit any more, and you shall do well. But yet if it were your bodies that we had to deal with, we might partly know what to do for you, though you would not consent. You might be held or bound, while the Medicine were poured down your throats, and hurtfull things

things might be kept from you. But about yonr ſoules it cannot be ſo; we cannot Convert you againſt your wills. There is no carrying mad men to Heaven in Fetters, You may be *Condemned againſt your will*, becauſe you *ſinned with your wills*; but you cannot be *ſaved againſt your wills*. The Wiſdom of God hath thought meet to lay mens Salvation or deſtruction exceeding much upon the choice of their own wills, that no man ſhall come to Heaven, that choſe not the way to Heaven; and no man ſhall come to Hell, but ſhall be forced to ſay, *I have the thing I choſe; my owne will did bring me hither*. Now if I could but get you to be *willing*, to be *throughly*, and *reſolvedly*, and *Habitually willing*; the work were more then halfe done. And alas, muſt we loſe our *friends*, and muſt they loſe their *God*, their *happineſs*, their

their *ſouls* for want of this? O God forbid! It is a ſtrange thing to me, that men are ſo inhumane and ſtupid in the greateſt matters, that in leſſer things are very civil, and courteous, and good Neighbours. For ought I know, I have the Love of all, or almoſt all my Neighbours, ſo far, that if I ſhould ſend to ever a man in the Town, or Pariſh, or Countrey, & requeſt a reaſonable courteſie of them, they would grant it me: And yet when I come to requeſt of them the greateſt matter in the world for themſelves, and not for me, I can have nothing of many of them but a patient hearing. I know not whether people think a man in the Pulpit is in good ſadneſs, or not, and means as he ſpeaks: For I think I have few Neighbours, but if I were ſitting familiarly with them, and telling them of what I have ſeen, or done, or known in

the world, they would believe me, and regard what I ſay: But when I tell them from the infallible Word of God, what they themſelves ſhall ſee and know in the world to come, they ſhew by their lives that they do either not believe it, or not much regard it. If I met ever an one of them on the way, and told them, Yonder is a Cole-pit, or there's a quick-ſand, or there are thieves lie in wait for you; I could perſwade them to turn by: But when I tell them that Satan lyeth in wait for them, and that ſin is poyſon to them, and that Hell is not matter to be jeſted with: they go on as if they did not hear me. Truly neighbours, I am in as good earneſt with you in the Pulpit, as I am in any familiar diſcourſe; and if ever you will regard me, I beſeech you let it be here. I think there is never a man of you all, but If my *own*

ſoul

ſoul lay at your *wills*, you would be willing to ſave it (though I cannot promiſe that you would leave your ſins for it.) Tell me, thou Drunkard, that art ſo cruell to *me* that ſpeaks to thee, that thou wouldſt not forbear a few Cups of drink, if thou kneweſt it would ſave my ſoul from Hell? Hadſt thou rather I did burn there for ever, then thou ſhouldeſt live ſoberly as other men do? If ſo, may I not ſay, thou art an unmerciful monſter, and not a man? If I came hungry, or naked to one of your doors, would you not part with more then a cup of drink to relieve me? I am confident you would: if it were to ſave my life, I know you would (ſome of you) hazard your own. And yet will you not be entreated to part with your ſenſuall pleaſures for your own Salvation? Wouldeſt thou forbear an hundred cups of drink

man,

man, to ſave my life if it were in thy power, and wilt thou not do it to ſave thy *own ſoul*? I profeſs to you Sirs, I am as hearty a beggar with you this day for the ſaving of your own ſouls, as I would be for my own ſupply if I were forced to come a begging to your doores. And therefore if you would hear me then, hear me now. If you would pitty me then, be entreated now to pitty your ſelves. I do again beſeech you, as if it were on my bended knees, that you would hearken to your Redeemer, and *turn that you may live*. All you that have lived in ignorance, and careleſsneſs, and preſumption to this day: All you that have been drowned in the cares of the world, and have no mind of God and Eternal Glory: all you that are enſlaved to your fleſhly deſires, of meats, and drinks, and ſports, and luſts: & all you that know not the

the neceſſity of holineſs, and never were acquainted with the ſanctifiing work of the Holy Ghoſt upon your ſouls; that never embraced your bleſſed Redeemer by a livelyfaith, and admiring and thankful apprehenſions of his love, and that never felt an higher eſtimation of God and Heaven, and an heartier Love to them, then to your fleſhly proſperity and the things below. I earneſtly beſeech you, not only for my ſake, but for the Lords ſake, and for your ſouls ſakes, that you go not on, one day longer in your former condition, but look about you, and cry to God for converting Grace, that you may be made new creatures, and may eſcape the plagues that are a little before you. And if ever you will do any thing for me, grant me this requeſt, to Turn from your evill waies and live. Deny me any thing that ever I

ſhall

ſhall ask you for my ſelf, if you will but grant me this. And if you deny me this, I care not for any thing elſe that you would grant me. Nay as ever you will do any thing at the requeſt of the Lord that made you, and redeemed you, deny him not this: For if you deny him this, he cares for nothing that you ſhall grant him. As ever you would have him hear your prayers, and grant your requeſts, and do for you at the hour of death, and day of judgment, or in any of your extremities, deny not his requeſt now in the day of your proſperity. Oh ſirs, believe it, Death, and Iudgement, and Heaven, and Hell are other matters, when you come near them, then they ſeem to carnal eyes afar off. Then you would hear ſuch a meſſage as I bring you with more awakened regardful hearts.

WELL, though I cannot hope so wel of all, I wil hope that some of you are, by this time, purposing to Turn and Live, and that you are ready to ask me, as the Jews did *Peter*, *Acts* 2. 37. when they were pricked in their hearts, & said, *Men & Brethren, what shall we do? How might we come to be truly converted? We are willing, if we did but know our duty. God forbid that we should choose destruction, by refusing conversion, as hitherto we have done?*

If these be the thoughts and purposes of your hearts, I say of you as God did of a promising people, *Deut.* 5. 28, 29. [*They have well said, all that they have spoken; O that there were such an heart in them that they would fear me and keep all my commandements always!*] Your purposes are good: O that there be but an heart in you to perform these

these purposes! And in hope hereof I shall gladly give you direction what to do, and that but briefly, that you may the easier Remember it for your practice.

DIRECTION I.

IF you would be converted and saved, *labour to understand the necessity and true Nature of Conversion: For* what, and *from* what, and *to* what, and *by* what it is that you must Turn.

Consider in what a lamentable condition you are till the hour of your Conversion, that you may see it is not a state to be rested in. You are under the guilt of all the sins that ever you committed; and under the wrath of God, and the curse of his Law; you are bond-slaves to the Devil, and daily imployed in his work, against the

Lord, your ſelves, and others: you are ſpiritually dead and deformed as being void of the holy life, and nature, and image of the Lord. You are unfit for any holy work, and do nothing that is truly pleaſing unto God. You are without any promiſe or aſſurance of his protection: and live in continuall danger of his Iuſtice, not knowing what hour you may be ſnatcht away to Hell, and moſt certain to be damned, if you die in that condition. And nothing ſhort of Converſion can prevent it. What ever civilities, or amendments, or vertues are ſhort of true converſion, will never procure the ſaving of your ſouls. Keep the true ſenſe of this natural miſery, and ſo of the neceſſity of Converſion on your hearts.

And then you muſt underſtand what it is to be Converted: It is to have a new heart or Diſpoſition,

position, and a New Converſation.

Queſt. 1. *For what muſt you Turn?*

Anſw. For theſe ends following which you may attain: 1. You ſhall immediately be made living Members of Chriſt, and have intereſt in him, and be renewed after the image of God, and be adorned with all his graces, & quickned with a new and heavenly life, and ſaved from the tyranny of Satan, and the dominion of ſin, and be juſtified from the curſe of the Law, and have the pardon of all the ſins of your whole lives, and be accepted of God, and made his Son, and have liberty with boldneſs to call him Father, and go to him by prayer in all your needs, with a promiſe of acceptance; you ſhall have the Holy Ghoſt to dwell in you, and to ſanctifie and guide you; you ſhal have part in the bro-

ther-hood, communion and prayers of the Saints: You ſhall be fitted for Gods ſervice, and be freed from the Dominion of ſin, and be uſefull, and a bleſſing to the place where you live: and ſhall have the promiſe of this life, and that which is to come. You ſhall want nothing that is truly good for you, and your neceſſary afflictions you ſhall be enabled to bear; you may have ſome taſte of communion with God in the Spirit, eſpecially in all holy Ordinances, where God prepareth a feaſt for your ſouls; ſhall be heirs of heaven while you live on earth, and may foreſee by faith the everlaſting glory, and ſo may live and die in peace; and you will never be ſo low, but your happineſs will be incomparably greater then your miſery.

How precious is every one of theſe bleſſings, which I do but briefly

briefly name, and which in this life you may receive!

And then 2. at death your ſouls ſhall go to Chriſt, and at the day of Judgement both ſoul and body ſhall be Juſtified and Glorified, and enter into your Maſters Joy: where your happineſs will conſiſt in theſe particulars.

1. You ſhall be perfected your ſelves: your mortal bodies ſhall be made immortal, and the corruptible ſhall put on incorruption; you ſhall no more be hungry, or thirſty, or weary, or ſick: nor ſhall you need to fear either ſhame or ſorrow, or death, or hell. Your ſouls ſhall be perfectly freed from ſin, and perfectly fitted for the knowledge, and love, and praiſes of the Lord.

2. Your imployment ſhall be to behold your glorified Redeemer, with all your holy fellow Citizens of Heaven: and to ſee the Glory

of the moſt bleſſed God, and to Love him perfectly, and be beloved by him, and to praiſe him everlaſtingly.

3. Your glory will contribute to the glory of the new Jeruſalem, the City of the Living God, which is more then to have a private felicity to your ſelves.

4. Your Glory will contribute to the Glorifying of your Redeemer, who will everlaſtingly be magnified, and pleaſed in you that are the travail of his ſoul: and this is more then the Glorifying of your ſelves.

5. And the eternal Majeſty, the living God, wil be glorified in your Glory: both, as he is magnified by your praiſes, and, as he communicateth of his glory & goodneſs to you, and, as he is pleaſed in you, and in the accompliſhment of his glorious works, in the glory of the new Jeruſalem, and of his Son.

All

All this the poorest beggar of you that is Converted, shall Certainly and Endlesly enjoy.

2 You see *For* what you must Turn: Next you must understand, *From* what you must Turn: And that is, (in a word) From your *Carnall Self*, which is the End of all the Unconverted. From the flesh that would be pleased, before God, and would still be enticing you thereto. From the world, that is the bait; and from the Devil, that is the Angler for souls, and the deceiver. And so from all known and wilful sin.

3. Next you must know *To what* you must Turn: And that is, To God as your End; to Christ as the way to the Father; to Holiness as the way appointed you, by Christ; and so to the use of all the helps and means of grace afforded you by the Lord.

4. Lastly, you must know *By what* you must Turn. And that is, by Christ, as the only Redeemer, and Intercessor: and by the Holy Ghost as the Sanctifier: And by the Word as his Instrument or Means: And by Faith and Repentance as the means and duties on your part to be performed. All this is of necessity.

DIRECTION II.

IF you will be Converted and Saved, *be much in secret serious Consideration.* Inconsiderateness undoes the world. Withdraw your selves oft into retired secrecy, & there bethink you of the end why you were made, of the life you have lived, the time you have lost, the sin you have committed: of the love, and sufferings, and fulness of Christ; of the danger you

you are in, of the nearneſs of death and judgment; and of the certainty and excellency of the Joyes of Heaven; and of the certainty and terrour of the torments of Hell; and the Eternity of both: and of the neceſſity of Converſion and an holy life. Steep your hearts in ſuch Conſiderations as theſe.

DIRECTION III.

IF you will be Converted and Saved, *attend upon the word of God, which is the ordinary means.* Read the Scripture, or hear it read, and other holy writings that do apply it, conſtantly: attend on the publike preaching of the Word. As God will lighten the world by the Sun, and not by himſelf alone without it: So will he Convert and ſave men by his Miniſters, who are the Lights of the world,

Acts

Acts 26.17,18. *Mat.* 5. 14. When he hath miraculously humbled *Paul*, he sendeth him to *Ananias*, *Acts* 9. 10. and when he hath sent an Angel to *Cornelius*, it is but to bid him send for *Peter*, who must tell him what he is to believe and do.

DIRECTION IV.

BEtake *your self to God in a course of earnest constant Prayer*: Confess and lament your former lives, and beg his grace to illuminate and Convert you. Beseech him to pardon what is past, and to give you his Spirit, and change your hearts and lives, and lead you in his waies, and save you from temptations. And ply this work daily, and be not weary of it,

DIRECTION V.

PRESENTLY *give over your known and wilfull sins. Make a stand and go that way no further.* Be drunk no more: but avoid the place and occasion of it. Cast away your lusts and sinful pleasures, with detestation. Curse, and swear, and rail no more: and if you have wronged any, restore, as *Zacheus* did. If you will commit again your old sins, what blessing can you expect on the means for your Conversion?

DIRECTION. VI.

PRESENTLY, *if possible, change your Company, if it have hitherto been bad.* Not by forsaking your necessary Relations, but your

your unneceſſary ſinful companions; and *joyn your ſelves with thoſe that fear the Lord*, and enquire of them the way to heaven *Acts* 9. 19,26. *Pſal.* 15.4.

DIRECTION VII.

DEliver up your ſelves to the Lord Jeſus as the Phyſician of your ſouls: that he may pardon you by his blood, and ſanctifie you by his Spirit, by his word and Miniſters, the inſtruments of the Spirit. He is the way, the truth and the Life; there is no coming to the Father but by him: *John* 14. 6. Nor is there any other name under heaven, by which you can be ſaved, *Acts* 4.12. Study therefore his Perſon and Natures, and what he hath done and ſuffered for you; and what he is to you: and what he will be, and how

how he is fitted to the full ſupply of all your neceſſities.

DIRECTION VIII.

IF you mean indeed to Turn and Live. *Do it ſpeedily, without delay.* If you be not willing to Turn to day, you be not willing to do it at all. Remember, you are all this while in your blood: under the guilt of many thouſand ſins, and under Gods wrath, and you ſtand at the very brink of hel; there is but a ſtep between you and death. And this is not a caſe for a man that is well in his wits to be quiet in. Up therefore preſently and fly as for your lives: as you would be gone out of your houſe if it were all on fire over your head. O if you did but know what continual danger you live in, and what daily unſpeakable loſs you do

do ſuſtain, and what a ſafer and ſweeter life you might live, you would not ſtand trifling, but preſently turn. Multitudes miſcarry that wilfully delay, when they are convinced that it muſt be done. Your lives are ſhort and uncertain; and what a caſe are you in, if you die before you throughly turn! You have ſtaid too long already; and wronged God too long; ſin getteth ſtrength & rooting while you delay. Your Converſion will grow more hard and doubtfull. You have much to do; and therefore put not all off to the laſt, leſt God forſake you and and give you up to your ſelves, and then you are undone for ever.

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DIRECTION IX.

IF you will Turn and Live, do it *unreſervedly*, *abſolutely* and *univerſally*. Think not to capitulate with Chriſt, and divide your heart betwixt him and the world; and to part with ſome ſins, and keep the reſt: and to let go that which your fleſh can ſpare. This is but ſelf deluding: you muſt, in heart and reſolution, forſake all that you have, or elſe you cannot be his Diſciples, *Luke* 14. 26, 33. If you will not take God and Heaven for your portion, & lay, all below, at the feet of Chriſt, but you muſt needs alſo have your good things here, and have an earthly portion, and God and Glory is not enough for you; it is in vain to dream of ſalvation on theſe terms: For it *wil not be*. If you ſeem never

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so Religious, if yet it be but a *Carnal* Religiousness, and the fleshes prosperity, or pleasure, or safety be still *excepted* in your devoutenes to God, this is as certain a way to death as open prophaness, though it be more plausible.

DIRECTION X.

IF you will Turn and Live, do it *Resolvedly*, and stand not still deliberating, as if it were a doubtful case. Stand not wavering as if you were yet uncertain, whether God or the flesh be the better Master; or whether Heaven or Hell be the better End; or whether sin or holines be the better way. But away with your former lusts, and presently, habitualy, fixedly Resolve: Be not one day of one mind, and the

the next of another; but be at a point with all the world, and Resolvedly give up your selves and all you have to God. Now while you are reading or hearing this, Resolve. Before you sleep another night, Resolve. Before you stir from the place, Resolve. Before Satan have time to take you off, Resolve. You never Turn indeed till you do Resolve; and that with a firm unchangeable Resolution.

So much for the Directions.

AND now I have done my part in this work, that you may Turn at the Call of God and Live. What will become of it, I cannot tell. I have cast the seed at Gods command; but it is not in my power to give the increase. I can go no further with my

my meſſage: I cannot bring it to your hearts, nor make it work. I cannot do *your* parts for *you*, to entertain it and conſider of it; Nor I cannot do *Gods* part, by opening your hearts to cauſe you to entertain it: Nor can I ſhew you Heaven or Hell to your eye-ſight, nor give you new and tender hearts. If I knew what more to do for your Converſion, I hope I ſhould do it.

But O thou that art the gracious Father of Spirits, that haſt ſworn thou delighteſt not in the death of the wicked, but rather that they turn and Live, deny not thy bleſſing to theſe Perſwaſions and Directions; and ſuffer not thine enemies to triumph in thy ſight; and the great deceiver of ſouls, to prevail againſt thy Son, thy Spirit, and thy Word. O pitty poor Unconverted ſinners, that have not hearts to pitty or help themſelves. Command the blind

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to see, and the deaf to hear, and the dead to live: & let not sin and death be able to resist thee, Awaken the secure; Resolve the unresolved; Confirm the wavering. and let the eyes of sinners that read these lines, be next employed in weeping over their sin; and bring them to themselves and to thy Son, before their sin have brought them to perdition. If thou say but the word, these poor endeavours shall prosper, to the winning of of many a soul, to their everlasting Joy, and thine everlasting glory. **Amen.**

Finitur. 1656. Decemb. 31.

Bax's Call to the Unconverted.